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"CHRIST IN THE BIBLE" SERIES

By A. B. SIMPSON

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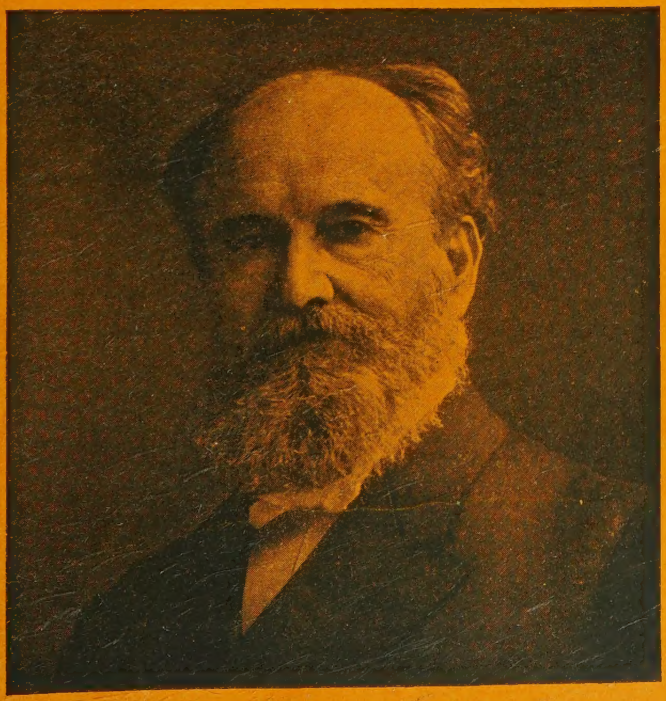

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EXODUS

A SIMPLE AND EARNEST ATTEMPT TO UNFOLD THE SPIRITUAL TEACHINGS OF THE SECOND BOOK OF HOLY SCRIPTURE, ESPECIALLY WITH REFERENCE TO THE PERSON AND WORK OF THE LORD JESUS CHRIST.

By

A. B. SIMPSON

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The mark of *vibrant faith*

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INTRODUCTION

Section I.—*Contents and Divisions.*

THE Book of Exodus is called in Hebrew *Ve-éleh shemóth,* which is the first sentence in the book, meaning "These are the names." The name Exodus was given by the Greek translators in the third century B. C., and it literally means "the out-going," thus denoting the chief theme of the book, the departure of the Israelites out of Egypt. This, of course, is not the only theme in Exodus, which gives also the subsequent history of Israel in their journey to Sinai, and the account of the covenant at Sinai, and the Law, the Tabernacle, and the Priesthood.

The usual division of the book is in two portions. First, from chapter one to the end of chapter nineteen, which treats of Israel's deliverance from Egypt, and the events which immediately follow. Second, from chapter twenty to the end of the book, containing an account of the giving of the Law, and the Tabernacle, and other institutions of Moses. A more detailed division, however, is found in the form and structure of the book itself, which is divided into paragraphs of sufficient length to form each a single reading for

congregational worship. There are seventeen of these sections or paragraphs which may be classified as follows:

First: Oppression of Israel and Birth of Moses. 1:1-2:25.

Second: The Call of Moses, and the People's Acceptance of His Mission. 3:1-4:31.

Third: Moses' Appeal to Pharaoh and Its Failure. 5:1-23.

Fourth: The Increased Oppression of the People. 6:1-27.

Fifth: The First Nine Plagues. 6:28-11:10.

Sixth: The Tenth Plague, the Passover, and the Departure of Israel. 12:1-42.

Seventh: Ceremonial Directions about the Passover. 12:43-13:16.

Eighth: Israel's March from Succoth through the Red Sea, and Pharaoh's Destruction. 13:17-14:31.

Ninth: The Song of Moses and Miriam. 15:1-21.

Tenth: The March of Israel from the Red Sea to Sinai. 15:22-19:25.

Eleventh: The Decalogue and the Book of the Covenant. 20:1-23:33.

Twelfth: The Ratification of the Covenant and the Ascent of the Mount by the Elders of Israel

and Moses, who Remains There Forty Days. 24:1-18.

Thirteenth: Directions for the Tabernacle and the Ark. 25:1-30:38.

Fourteenth: Call of Bezaleel and others to build the Tabernacle; Appointment of the Sabbath as a Sign, and Delivery of the Two Tables of Stone to Moses. 31:1-18.

Fifteenth: The People's Sin and Its Forgiveness. 32:1-33:23.

Sixteenth: Renewal of the Tables and the Covenant. 34:1-35.

Seventeenth: The Construction of the Tabernacle. 35:1-40:38.

SECTION II.—*Development of the Gospel in the Writings of Moses.*

In the Mosaic Dispensation, we begin with:

First, the evil seed. We find it enthroned in the world's oldest, proudest empire, with Satan as its god. We see it later in Amalek, Israel's first foe in the wilderness. And then in Edom, Moab, Midian, and Balaam, the wisest of them all. And, alas, it is not long till we find it in Israel too, in the mixed multitude that followed them from Egypt, the idolators of Sinai, the rebels of Korah's

company, and the generation that refused to enter the promised land, and fell in the wilderness.

Second, the chosen seed is also here. We see them redeemed from bondage by judgment and by blood; led by God's own guiding hand; healed by His direct presence; fed by manna from heaven; refreshed by water from the rock; conducted to victory by God Himself, and saved from all their enemies; educated and disciplined by the law of Sinai, the types of the Tabernacle, and the providence of the wilderness; and finally led across the Jordan to the full possession and conquest of the Land of Promise.

Third, all these things were types of the gospel of Christ. With a clearness and vividness not seen before, Jesus shines forth in all the institutions of the Mosaic age. These might be comprised under four classes:

Typical Places.—Egypt represents the world; the Red Sea, our separation from it by our death and resurrection with Christ; the wilderness, the failure of life; the Land of Promise, the full inheritance of faith; and the Tabernacle, God in Christ meeting sinful man with atonement, cleansing, the supply of all his needs, communion, light, and at length eternal glory.

Typical Persons.—The High Priest represents our great Redeemer and High Priest, Jesus Christ. His official robes symbolize Christ's grace and fulness. The common priests represent the household of Christ in their access to Him. The Levites set forth the practical side of Christian life and the idea of service. The Nazarites stand as the embodiment of separation to God.

Typical Things.—The Manna and Rock point to the one supply for all our spiritual need. The four great offerings unfold the fulness of Christ's one Sacrifice. The rites of cleansing, especially the provisions for leprosy, set forth the sanctifying grace of the gospel. The Brazen Serpent lifts our eyes to the great Healer and antidote to sin and death. The two silver Trumpets remind us of the twofold Word of God. The Pillar of Cloud and Fire is the glorious symbol of the Holy Ghost, our Guide and Comforter.

Typical Times.—Two sorts of times were set apart, namely, the Sabbath and Sabbatic times. The Sabbath was a memorial of creation and a type of redemption and the rest of faith. The Sabbatic times were the Sabbatic week, or the fiftieth day after the Passover to Pentecost; the Sabbatic Month, the seventh month of the year, occupied with the great typical feasts; the Sabbatic

Year, every seventh year; and the Sabbath of a week of years, or the Jubilee. The great Feasts filled up the first seven months of the years, and were all typical of Christ: the Passover, of His Cross; Pentecost, of the Spirit's descent; Trumpets, the proclamation of the gospel; Atonement, the reconciling of the world; Tabernacles, His glorious coming and millennial reign.

And so the gospel was never more wonderfully set forth than by Moses. Indeed, we must go back to these ancient symbols to get our truest conception of its depth and fulness.

EXODUS

General Plan and Scope of the Book.

EXODUS is the book of Redemption, the inspired record of Israel's deliverance from Egypt and the bondage of Pharaoh, and their entering into the theocratic government with Jehovah at Mount Sinai, through the law and the ordinances connected with the Tabernacle and the Priesthood.

It is the great spiritual type of the redemption of the people of God, through the Lord Jesus Christ, and the gracious covenant into which He receives them under the gospel.

We may trace five great stages in the development of this type, namely, Bondage, Redemption, Pilgrimage, Law, and Grace.

Chapter I.

ISRAEL'S BONDAGE

Section I.—*The Scene of their Bondage.*

EGYPT, the world's first great empire, was the scene of Israel's bondage, and the first of those mighty world empires which became arrayed in succession against God and His people.

Territorially it was one of the smallest of countries, comprising a narrow strip on each side of the Nile, a few miles wide, and perhaps five hundred miles long. It consisted of two provinces—upper and lower Egypt—with their respective capitals, Thebes and Memphis, whose colossal ruins still tell of their ancient magnificence.

The people were not an African race, but emigrants from Asia, and highly advanced in culture and civilization.

It was a powerful kingdom in the days of Abraham, and more than fifteen dynasties of kings had already occupied its throne before the time of Joseph. Thirty dynasties altogether can be traced from the earliest times until the close of the Egyptian sovereignty. The first fourteen of these were native sovereigns. The next three were the Hyk-

sos or Shepherd kings, an invading race who came in from Asia at the head of nomadic tribes, and for a time held the Egyptians under their sway. The last twelve dynasties were the restored native sovereigns.

It was during the reign of the Shepherd kings that Joseph and the Hebrews entered the land. They found favor with the king, but were told that shepherds, as they themselves were, were an abomination to the Egyptians who had been conquered by them.

The other king, who afterwards rose up and knew not Joseph, was undoubtedly the head of the eighteenth dynasty of native Egyptian sovereigns who superseded the Hyksos, and naturally were hostile to their Hebrew friends and allies, whom they perhaps regarded as another pastoral race, who in due time would threaten the subversion of their dynasty, as the Shepherd kings had done before.

SECTION II.—*The Entrance of the Hebrews into Egypt.*

Exodus 1:1-8; 1 Chronicles 4:21-23.

The residence of Israel in Egypt was a part of God's providential plan revealed to Abraham in vision centuries before.

It occupied a period of about two hundred and fifteen years; the whole interval of four hundred years, mentioned in Genesis 14 and Acts 7, including, no doubt, the previous patriarchal period beginning with the time of the vision.

Their home was the northeastern province of Goshen, and many of the places have been identified in connection with recent researches and excavations.

For a time they were a prosperous and favored colony, and rapidly increased in population, and probably also in wealth and influence.

THEIR EARLY HISTORY.

Several incidents of this part of their history are narrated in the opening chapters of the Book of Chronicles. (I Chron. 4:21 and 7:21.)

One of them was related by marriage to the king, and several of them occupied influential positions in the royal household.

The region which they occupied was near the royal city of Zoan, and the two chief cities of Goshen were Rameses and Pythom.

GOD'S PURPOSE.

The design of God in permitting them to enter Egypt was, no doubt, to prevent their intermingling with the tribes of Canaan, as they surely

would have done in a little while, in the second or third generation, had they remained in the land.

But this was rendered impossible in Egypt by the antipathy between the Egyptians and Israel, and by their separate colonial establishment.

It was really the next stage in their separation as God's peculiar people. It was also designed to prepare them by the discipline which followed at a later period, for their national history.

Another reason assuredly was to bring the power of God into direct contact with the proudest form of heathenism, and give an opportunity for the triumph of Jehovah over the world's most ancient and mighty pretensions.

A still further reason undoubtedly was to afford a type of our spiritual bondage and redemption. It was for the same reason that our Lord went down into Egypt in His infancy, that He might be our Forerunner in coming out of the world and becoming the separated people of God.

SECTION III.—*Israel's Oppression.*

Exodus 1:8-22.

There seems to be no doubt that the race of kings who changed the Egyptian policy towards the Hebrews into bitter hostility and cruel oppression, was the dynasty that expelled the Shepherd

kings, and that the chief figure in this oppression was the greatest of Egyptian sovereigns, known to us in the native records as Rameses II., and in Grecian history as Sesostris. A few years ago his sarcophagus was discovered, and his remains have been unveiled and placed on exhibition in the celebrated museum at Bulak. It is one of the transformations of history and an example of the vanity of human greatness, that the figure which was the terror of the world and the tyrant of the children of God, is a helpless and impotent specimen, today, in a glass case in an Egyptian museum.

The reasons for the severe measures adopted by the Egyptian rulers were undoubtedly political, and designed to prevent the danger of a powerful rebellion or, at least, a party that might at any time become a threatening power in case of rebellion or foreign invasion. The new Hebrew community had become numerous enough to be a dangerous element, and would naturally take sides with one of their kindred races. The Egyptian government, therefore, determined to reduce their strength and numbers, and at the same time utilize their industrial resources, in great public improvements and enormous architectural works. Many of the previous kings had been great builders, but the greatest of Egyptian monuments belong to this period.

The latest discoveries have confirmed in every particular the Bible account of the vast treasure cities which the Hebrew captives were employed to erect. And the hieroglyphic pictures of the taskmasters are true to the Bible narrative in every detail.

SECTION IV.—*Spiritual Lessons.*

We pass, however, to the deeper spiritual import of these facts and incidents.

THE DEVIL.

1. Pharaoh is the type of the devil, our adversary. He is represented throughout the Scriptures as the prince of the kingdom of darkness and the god of this world, holding under his oppressive sway the entire human race, and imposing upon them the cruel bondage of sin and its miserable slavery. The spirit of Pharaoh, through his entire career, is the very spirit of Satan. And the judgments which came upon him and his people were manifestly designed to emphasize this fact, and foreshadow and unfold the ultimate destruction of the principalities and powers of spiritual darkness. The gods of Egypt were but impersonations of devilish principalities and powers. The magicians of Egypt were evidently the subjects of Satanic possession, and, to a certain extent, of supernatural Satanic power.

The judgments inflicted through Moses were aimed directly at the deified forms of natural life and the things which the Egyptians worshiped. It was against the gods of Egypt that God said He would be avenged, Exod. 12:12: "I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord."

The final infatuation and destruction of Pharaoh is a vivid type of the doom which is ultimately to come upon the prince of the power of the air in his eternal overthrow. And so the whole series of transactions is a spiritual panorama of the powers of evil in conflict with the kingdom of God, and the victory which at last is to come, through the Seed of the woman, over the serpent and his brood.

THE WORLD.

2. Egypt is a type of the world, as our place of bondage. It is called by the apostle, "this present evil world." We are warned against its spirit and power just as strongly as we are against Satan and sin. Our Master teaches us that we are not of the world, even as He is not of the world, and that the love of the world is incompatible with the love of the Father.

The very design of our redemption by the sacrifice of the Lord Jesus Christ was "that he might deliver us from this present evil world, according to the will of God and our Father."

All through the later prophets, Egypt is the type of the world. And the warnings of Hosea and others, against going down to Egypt, have the same simple spiritual meaning as the New Testament exhortation: "Love not the world;" or "Cursed be the man that trusteth in man, and maketh flesh his arm." "Ye cannot serve God and mammon."

THE BONDAGE OF SIN.

3. Their bondage in Egypt was the type of the slavery of sin from which the Lord Jesus Christ delivers His people.

Our Lord taught this to the proud Hebrews of His own day when they ignorantly and falsely boasted: "We never were in bondage to any man." They seemed to have strangely forgotten the story of Egypt and the captivity of Babylon. Our Lord might easily have reminded them of this, but He rather seeks to show them the deeper slavery and heavier bondage under which their souls were held. "Verily, verily, I say unto you, whosoever committeth sin is the servant (or slave) of sin."

So again, the Apostle Paul uses the same figure: Rom. 6:16, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

BEGAN IN BLESSING.

4. The bondage of Egypt began with them in apparent blessing, but it soon became an iron chain and a furnace of suffering. So man's life on earth began in the innocence and happiness of Eden. But soon another king arose, and the god of this world became the antitype of Egypt's cruel oppressor.

It is not that the world in itself is essentially wrong, but the spirit of the world has become evil, and that which might have been in innocency a home of perfect happiness, has now become, through sin and Satan, a place of bondage and a snare of evil.

SLAVES.

5. Our spiritual bondage, like that of Egypt, has its heavy tasks, and its hopeless servitude. Satan imposes upon his dupes far heavier toils than the brick fields of Zoan required: and like those monsters of cruelty, he, too, refuses to give his toiling victims even the straw for their bricks. He demands of men what they cannot do, and then lashes them with his cruel scourge when they do not do it.

One of his chief torments is an accusing conscience, which holds the poor guilty heart to the full standard of duty, but gives it no power to perform it, and no palliation or mercy for its fault, but goads it on by the terrors of remorse and despair. Looking upon these poor victims, the Master said with tender compassion, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Sin is a heavy task and a weary slavery, and truly the way of transgressors is hard.

TASKS.

6. Satan employs his captives like old Rameses, in building his treasure cities. It is true he makes them think that they are laying up treasures for themselves, and building their own houses. But when with weary toil their work is accomplished,

he executes upon them the cruel decree of death, and their treasures remain for others to enjoy.

The materials of these ancient cities were striking types of the transitoriness and perishableness of the world's riches and glories. Sand and straw are God's own images of the instability of earthly things. The houses of sand, and the wood, hay and stubble tell us of the destruction which is surely coming in the testing fires of the great day. And so all the weary work of the worldling is doomed to transitoriness and dissolution, and shall disappear like ashes in the whirlwind in the flames of a dissolving world. "Surely every man walketh in a vain show. . . . he heapeth up riches, and knoweth not who shall gather them." "Every man at his best state is altogether vanity." "Their inward thought is that their houses shall continue forever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish. . . . Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling." "The fool and the brutish person perish, and leave their wealth to

others." "For when he dieth, he shall carry nothing away: his glory shall not descend after him."

REFUSES TO RELEASE US.

7. Like the ancient oppressor, our spiritual tyrant refuses to relax his hold upon his captives. Pharaoh held on to his victims with a death grip.

It is interesting to notice the stages of that conflict in which the grasp of his cruel fingers is unlocked by the wrenching hand of God, as it were inch by inch. "Let my people go," was the divine command (Ex. 5:1), "that they may hold a feast unto me in the wilderness." His defiant answer was: "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

A LITTLE WAY.

After the first judgments fall he relaxes a little, and concedes this much (Chap. 8:25); "Go ye, sacrifice to your God in the land." How like the spirit of the world. At first it absolutely refuses to yield its claims in the slightest degree at the command of God. But compelled by His power, at last it consents to let men have a little religion, but it must not involve any real separation from the world. Serve God "in the land." Moses refuses this; and then Pharaoh makes a further

concession (verse 28): "Sacrifice to the Lord your God in the wilderness; only ye shall not go very far away."

The world may even consent to let us go a little distance from it, but it wants to keep us in sight. The fast of Lent is all right if we will not forget to come back again to our old master with the Easter carnival.

OUR CHILDREN MUST STAY.

In the next stage of the conflict he consents to let them go, but they must leave their little ones as hostages (Chap. 10:10). So Satan holds multitudes of people through their children; either by foolish parental indulgences in things which they themselves would not do, or through the idolatry of their affections, by which multitudes are held in his power.

OUR PROPERTY.

The final consent (10:24) is, "Go ye, serve the Lord; only let your flocks and your herds be stayed." The world is willing to let us have our creeds and churches, if it can only hold our possessions. And multitudes of God's children are just in this position, serving the Lord after a fashion with their intellects and emotions, but wholly immersed in the riches and pleasures of earth, and really holding all they claim to own in the spirit

of worldliness and selfishness. Thus our master holds us with persistent grasp; pursuing us even unto death, as Pharaoh pursued the Hebrews to the very waters of the Red Sea, and only relaxing his grasp at last, in the throes of dissolution.

OUR LIFE.

8. Like Pharaoh, the world, our tyrant, demands at last our very life. The Egyptians did not merely compel the unrequited labor of the Hebrews, but the climax of the oppression was the decree of death upon every male Hebrew child. Nothing less than their destruction could satiate their masters; and so, "the wages of sin is death," and the ultimate purpose of our adversary is our destruction, both soul and body forever.

The story is related of a vindictive Italian who desired to wreak a terrible revenge upon his enemy. He waited until he could combine every extreme of devilish cruelty in his horrible revenge. He heard that his enemy had become a Christian. Fearing that this would rob him of his sweetest triumph, namely, the ruin of his soul, he resolved, if possible, to compel him to abjure his faith. And so one day in a favorable opportunity, he sprang upon his victim and threatened him with instant death unless he denied his Lord. In his sudden

terror the poor man promised to do so if he would spare him. No sooner had he said this than his enemy, with a scornful and satanic laugh exclaimed: "Now I have my revenge complete. I have both your soul and your body." And with one cruel blow he struck him to the earth, with the diabolical consciousness that he had ruined him utterly and irretrievably both for time and eternity.

So our relentless enemy seeks our complete destruction. And often, when he has his victim bound in the snares of sin, with his cruel hand he hurls him swiftly into eternity, lest he might lose, at last, the prize of his immortal soul. Oh that men would realize that sin is the huntress that seeks the precious life, and that Satan's only happiness is the task of making other souls as wretched as himself. May it be true of all who read these lines, "But God be thanked, that ye were the servants of sin, . . . but now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Chapter II.

REDEMPTION

THE deliverance of Israel from the bondage of Egypt is the type of man's redemption from the power of sin and Satan.

Section I.—*The Redeemer.*

Exodus 2:1-15; 3:1-18; 4:1-17; Deuteronomy 18:15-18.

Our great Redeemer is typified by Moses, who himself declared that a greater than he was to arise from among His brethren and lead them into their spiritual inheritance. "When the fulness of time was come, God sent forth his Son . . . to redeem them that were under the law, that we might receive the adoption of sons."

MOSES A TYPE OF CHRIST.

The points in which Moses was the figure of Christ are numerous and striking. Among them we may briefly notice:

1. Like Christ he was born of an oppressed race (Ex. 2:1-2). So our great Redeemer was born of a woman made under the law, our kinsman and brother, and the sharer of all our human infirmities and sufferings (Heb. 2:14): "Forasmuch then as

the children are partakers of flesh and blood, he himself likewise took part of the same."

2. Moses was not only a slave-born child, but also a prince of royal dignity, an heir to Egypt's very throne. So the Lord Jesus is the Heir of all power, and the Prince of glory by eternal right. (Ex. 2:10; Phil. 2:6; Heb. 1:2).

3. Moses gave up all his honors and dignities to share the sufferings of his brethren and save them from their cruel bondage. And so our great Redeemer became partaker of our human nature, and its lot of suffering, shame, and death; counting it not a thing to be grasped that He was equal with God, but making Himself of no reputation, and taking upon Him the form of a servant, and becoming obedient unto death, even the death of the cross. (Phil. 7:8; Heb. 11:25).

4. The rescue of Moses in his infancy, from the cruel decree of Pharaoh, reminds us of the bloody attempt of the cruel Herod to destroy the life of the infant Jesus, and His deliverance through the marvelous providence of God, by His flight into this very land of Egypt, where His infancy was sheltered, even as Moses' was. (Ex. 2:3; Mat. 2:14, 16).

Moses' retirement for forty years into the wilderness of Midian, and his quiet preparation there

for his future work, resemble the early preparation of Jesus for His future ministry, and even more distinctly foreshadows His forty days of conflict with the devil in the wilderness before He entered upon His public ministry (Ex. 3:1-10; Mat. 4:1-11).

5. Moses' work began with a terrific conflict with the devil-gods of Egypt. And so the ministry of Jesus was preceded with the conflict of Satan, and involved at that stage a direct conflict with the powers of darkness whom He came to destroy. (1 Jno. 3:8).

6. The character of Moses was typical of the spirit and character of Jesus. (Ex. 3:11; Mat. 11:29). Moses was the meekest of men, and his gentleness of spirit was continually tested and exemplified through all the provocations of his trying position. (Num. 12:3). So of our Lord Jesus it was said: "He shall not strive, nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench."

7. The work of Moses is typical of the great work of the Lord Jesus Christ. He was the founder of Judaism; so Christ was the Founder of Christianity. He gave Israel the law; so Jesus has given us the gospel. (Jno. 1:17). He was the

great prophet of the old dispensation; so Christ is of the new. (Deut. 8:15-18; Acts 7:37). He was the deliverer of his people from Egypt; so Christ is our Redeemer. (Rev. 5:9). He was the founder of the system of sacrificial offerings; so Christ is the great Sacrifice. (Heb. 9:12). He was the builder of the Tabernacle; so Christ Himself is the true sanctuary. (Heb. 8:10, 11). He was the mediator between God and Israel; so Jesus Christ is our one way of access to the Father. (Ex. 20:22; Gal. 3:19; 1 Tim. 2:5).

Yet Moses was but the figure of Him who was to come. When Jesus appeared on earth, Moses came to the Mount of Transfiguration and laid his testimony at the feet of Jesus, acknowledging Him as the true substance and end of all His glorious dispensation, while the voice from heaven proclaimed, "This is my beloved Son; hear ye him." No voice so loudly as Moses' witnessed to the preeminence and glory of Jesus Christ. And in all the preaching of Christ and His apostles, they always began with Moses as they unfolded the things concerning Him in the ancient Scriptures. And the song of redemption on the shores of the sea of glass, at last, shall have as its deepest note, the song of Moses blending with the song of the Lamb.

SECTION II.—*The Redeemed.*

Exodus 1:13, 14; 2:23-25; 3:7, 8; 4:19-31; 5:4-21.

1. Their condition was helpless and hopeless. (Ex. 3:7, 9). "And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task-makers; for I know their sorrows," etc.

2. They at first refused their deliverer, and seemed incapable even of understanding the divine purpose in their deliverance. (Ex. 2:14). So "he came unto his own, and his own received him not." And the story of every redeemed soul surely begins in the same record of unbelief, indifference and neglect.

3. As their deliverance drew near, the rigors of their bondage increased, until at last it was unsupportable. (Ex. 5:9). So when God is about to awaken His people to a sense of their need, and prepare them for their deliverance, their burdens become heavier, and their case more desperate. The Hebrews expressed this fact by a proverb which is full of significance for all our lives: "When the tale of brick is doubled, then cometh Moses." "The darkest hour is just before the dawn," is our modern translation. It is when men are lost that they become saved. It is when the

prodigal is ruined that he is nearest home. It is when we have no help or hope, that the Lord is at hand.

4. At length they lifted to heaven their cry of distress (2:23): "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."

It is the story of prayer and its answer. It was but a groan and a cry, but God hears the sighing of the prisoner; and the Spirit's mightiest prayer is oft a groaning that cannot be uttered. It is still as true, God "said not unto the seed of Jacob, Seek ye me in vain."

5. At length they not only pray, but believe. So their redemption begins like ours with faith (Ex 4:29-31). "Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped."

SECTION III.—*The Redemption.*

1. *Began in Judgment.*

Exodus 7:1-6, 19-25; 8:5-7, 16-24; 9:22-26; 10:12-17, 21-23, 28, 29; 11:1; 12:29-36.

Israel's redemption began in judgment as man's redemption at Eden had begun in the sentence upon the serpent. Moses' first work was to break the power and pride of Pharaoh and prove the supremacy of the God of Israel over the idols of Egypt. So Christ's redeeming work began in judgment on sin and Satan. So in the prophetic vision of His coming it is said, "The day of vengeance is in mine heart, and the year of my redeemed is come." We see here again the great principle of salvation by destruction, which we saw in Eden and in the Flood, of which the cross of Calvary was the solemn symbol, and the closing scene of the Christian dispensation will be the sublime culmination.

THE PLAGUES.

The plagues of Egypt were especially significant as types of divine judgment on Satanic power as well as human wickedness. They were ten in number, denoting by the symbolical significance of this number the completeness of the divine judgment on the evil of which this was the expression.

The immediate subjects of these visitations were especially fitted to humble the idolatry of Egypt, and prove the impotence of their gods, in contrast with Jehovah. All things that to them were most sacred and, indeed, symbolical of their deities, were involved in the common humiliation and judgment, and proved their utter helplessness to defend or avenge themselves.

THE NILE.

The waters of the Nile were the first to be smitten, and they were not only of vital necessity to the health and comfort of the people, but were especially sacred as symbolical of the life-sustaining power of nature embodied in their majestic river, which was the source of physical life and fertility to the soil, but now became a stream of death. It was the more significant because it was into this very river that Pharaoh had ordered the Hebrew children to be cast.

FROGS.

The second plague, known as the plague of the frogs, was similarly aimed at Egyptian idolatry. The frog was the symbol of human life in embryo. The creative or formative principle among the Egyptians was a frog-headed god. This creature was made to die at the word of Moses, as an ex-

pression to its blind worshipers that its very life was at the command of Israel's God.

LICE.

The plague of lice, which followed, was not only still more trying and painful, inasmuch as it touched the very persons of the Egyptians, which had not hitherto been the case in the other visitations, but it also humiliated the most sacred objects of their false worship. It appeared in both man and beast, infesting all classes without distinction, covering even the persons of the priests, so that they were made unclean and could not enter their temples; and swarming upon the very animals that were most sacred, and degrading them as the helpless victims of this defiling and disgusting nuisance.

FLIES.

The fourth plague, of flies, was an awful visitation not only upon the persons of men, but upon all the produce of the land, consuming and destroying every green thing, and reducing the inhabitants to the horrors of famine. It had also the same religious significance as the previous plagues. The beetle, one of the flies of Egypt, was a sacred emblem, representing the sun, and its being turned into a scourge and a curse, which they were glad

to have removed as a horrible nuisance, was a most vital blow at their favorite form of devil worship.

PESTILENCE.

The plague of pestilence swept with one destructive blow over all the cattle of Egypt, destroying both the sacred animals held in such reverence, and also the beasts of burden and the animals for the food of the people without discrimination.

A distinction now begins between the Israelites and the Egyptians, which continues through all the remaining judgments.

BOILS.

The plague of boils which follows leaves the inoffensive cattle free, and now attacks only the human form, covering the person with a filthy, eruptive disease, and driving at length the very magicians from the presence of Moses with humiliation and horror; they not only acknowledging the finger of God, but fleeing in dismay from the stroke which they themselves have at length felt.

HAIL AND FIRE.

The plagues that follow grow more terrible. The seventh is a terrific storm of hail, with thunder, lightning and fire, in wild and awful commotion, devastating the land, terrifying the people, and even the proud king. For a moment he is awe-

stricken, and asks a reprieve, but speedily repents of his weakness and returns to his obduracy.

LOCUSTS.

And then follows the eighth plague, one of the most awful forms of calamity known in the Scriptures—the swarming of locusts, which suddenly cover all the land and devour whatever has remained from the former judgments, leaving the whole land a waste of desolation.

DARKNESS.

The ninth plague is a vivid culmination of the third series of three, and has a special religious significance about it. In fact it carried to the Egyptian mind a significance even greater than we can understand. It was the visitation of preternatural darkness continuing for three days, and so dense that it could be felt. Something like this may have been familiar to the Egyptians in the awful simoon of this land, which often darkens the air for days; but this was a gloom unknown before, coming suddenly at the divine command, so intense that it seemed almost palpable to the touch, and covering only the land of Egypt, Goshen being exempt. The religious import of the plague is heightened by what we know of Egyptian worship. The sun was, perhaps, the chief object of worship,

under the name of Osiris. The very name of Pharaoh signifies the sun, and represents the king as in some sense connected with it, and entitled to divine honors.

The darkness, therefore, adds to all the previous judgments this final humiliation to the very highest of the objects of their nature worship, and proclaims the true God as supreme above everything in both earth and heaven. Pharaoh is, at length, alarmed and dismayed; he sends in haste for Moses and grants permission to the people to depart, making only one restriction—that their cattle shall remain behind. This Moses peremptorily refuses, and then, in a fit of infatuation, Pharaoh dismisses him from his presence, forbidding him to see his face again, and hardening his heart for the last fatal resistance.

THE DEATH STROKE.

The last blow in the series of divine judgments was a death-blow at the very life of the nation. The death of the first-born son, while not the extinction of the entire race, is significant of the sentence of destruction upon the entire race, thus cut off in its hope and flower. From this judgment Pharaoh's own home is not exempted. The peculiar meaning of this judgment is found in the fact that it would have fallen upon the Hebrews, too, had

they not been protected by the redeeming blood of the Paschal lamb. It seems, therefore, to stand as the very type of God's eternal judgment on the whole fallen race represented by Egypt as the type of the world, and from which the children of faith were saved, not even by their national immunities and privileges, but only by appropriating faith in the blood of redemption. Falling upon Pharaoh and his people with unmitigated and irremediable severity, it tells of the wrath of God which is revealed from on high against all unrighteousness of men; and which for those outside the covenant of grace and the blood of Jesus, hangs as a dark and fiery cloud of eternal death.

CLASSIFIED.

The ten plagues of Egypt have been ingeniously arranged by interpreters, as old as the Jewish Rabbis, in several series; the first nine forming three clusters of three each, and the last one standing in awful isolation as the climax. At the end of the first three, the magicians of Pharaoh acknowledge the finger of God. At the end of the second three, they fly in terror from His presence. And at the end of the third three, Pharaoh refuses to see the face of Moses again, and is given up with hardened heart to the inexorable judgment of God.

In the first three there is no distinction between the Hebrews and the Egyptians. In the last seven the Egyptians only suffer, and the Hebrews are divinely exempted. These last seven are the peculiar types of the judgments which are to fall in the last day upon the godless and anti-Christian world. They point forward to the last seven plagues which the angels of judgment are to pour out upon the earth, and from which the saints of God shall be probably exempt. In the vision of these judgments in the book of Revelation, the song of Moses is strangely introduced, intimating a close relation between the incidents we are now relating and the Apocalytic vision.

The entire ten plagues suggest the judgments of God upon Satan, upon the world, and upon Antichrist in the last days, and present the shadow side of God's great redeeming work, which follows as truly as the shadow follows the light.

2. *Redemption by blood* (Ex. 12:1-28, 43-51; 13:1-4).

The redemption of Israel was accomplished through the blood of the Paschal Lamb. And so our redemption is effected through the blood of Christ. On the night when Egypt's first-born were slain and Israel's homes were spared the touch of the destroying angel, there was another death in

Goshen's tents. It was the Paschal Lamb, whose sprinkled blood became the substitute for Israel's first-born, and the type of the vicarious and sin-atoning Saviour. All the details of this solemn ordinance are arranged with special fulness and spiritual significance, and for three thousand years the children of Israel have preserved this ancient memorial with but little change, as one of the most remarkable monuments of the truth of their won-drous history.

THE BEGINNING OF MONTHS.

It is really the first of the typical ordinances of the great Mosaic system of ceremonial rites. It was to mark a new era in Israel's history, and therefore to be to them the beginning of months, the first month in the ecclesiastical year (chapter 12:2); even as the sacrifice of Christ is the begin-ning of the Church's history; and the hour when the soul accepts His atonement, the beginning of its spiritual record.

THE LAMB.

The circumstances connected with the selection of the lamb, and its death, are strikingly typical. The lamb was to be without blemish, even as Christ was holy, harmless, undefiled, and separate from sinners. It was selected the tenth day of the

month, and kept until the fourteenth, that all might observe its perfect blamelessness and have their attention fixed upon its significance, and prepare for its sacrifice. The period that elapsed from its separation until its death, was exactly typical of the duration of Christ's public ministry, counting a day for a year. In His thirtieth year He was publicly set apart, and in His thirty-fourth year He was crucified, after an interval of between three and four years, during which He walked in the light of all men and demonstrated to all men His fitness for the work of man's redemption.

THE HOUSEHOLD.

The lamb was taken, not for the individual, but for the household, to show that Christ is the Redeemer, not of any individual or race exclusively, but of the whole family of God. Provision was made for the entire household, adding another if its own circle was too small, suggesting thus to exclusive Israel that they were to share their Lamb with their Gentile neighbors (verses 3-5).

SLAIN.

At the appointed time the lamb was to be slain by the whole assembly of the congregation of Israel, in the evening. And so the Lord Jesus Christ was delivered by the Jewish Sanhedrim, and

publicly crucified about the time of the evening sacrifice (verse 6).

THE SPRINKLED BLOOD.

The sprinkling of the blood vividly expresses the application to our hearts of the death of our Lord Jesus Christ, and our acceptance of and dependence upon His offering for our salvation. It is not enough that Christ has died for us; we must appropriate the efficacy of His death to ourselves. The place where the blood was sprinkled may suggest that Christ's blood bears witness not only to us, but to the world around, and to the heavens above, of our redemption.

THE FLESH.

The next thing was the eating of the flesh of the lamb. This expresses our participation in the life and strength of Christ, and our taking Him as the very substance and subsistence of our new life, both for soul and body. He Himself has expounded this spiritual mystery in the sixth chapter of the Gospel of John, with deeper fulness, and taught us that His own very life must be imparted to all who would fully live in Him. They were to eat the flesh on the same night that the blood was shed and sprinkled; so our participation in the life of Christ must begin the moment that we accept Him.

We cannot live on mere justifying faith, but must have His abiding communion from the moment of our conversion. We cannot take Christ merely for our forgiveness, but the same night we must also take Him for our spiritual life.

THE FIRE.

The flesh of the lamb must be roasted with fire. So Christ must be prepared for and presented to our spiritual apprehension by the Holy Ghost; not as a raw, naked conception, but as a warm, living personality. It must not be sodden with water. Perhaps this means the vain and empty words with which man often soaks the precious truth of God, until it becomes of none effect through the dilutions of human wisdom.

THE WHOLE CHRIST.

The whole of the lamb was to be eaten, with his legs and the purtenances thereof (verses 9, 10), and nothing of it was to remain until the morning. Thus we are to partake of the complete Christ, accepting not only His blood for our redemption, and His flesh for our life, but His head for our thought and wisdom, His legs for our walk and guidance, and all the purtenances thereof for all that pertains to our entire existence, even to the most commonplace need of our daily life. No part

of Christ or His fulness must be lost or left unclaimed.

UNLEAVENED BREAD.

It was to be eaten with unleavened bread and bitter herbs. The former tells of our separation from sin, and the latter of the deep and painful experience through which the Holy Ghost leads to the renunciation of self and sin, and the full acceptance of Jesus; the tears of penitence and the death of self, in all its pains and wholesome self-renunciations (verse 8).

PILGRIMS.

They were to eat with their loins girded, their shoes on their feet, their staves in their hands, and in haste. The girded loins, the sandalled feet, and pilgrim's staff, proclaim their pilgrim life, and mark the beginning of their journey and their readiness to obey and follow (verse 11). And so the blood of Jesus separates us from the past, and sends us forth on our heavenly pilgrimage, strangers henceforth to the world, followers of Jesus, and ready for His service and will, wherever He may call.

We, too, must eat this holy feast in haste. There is no time for lingering and hesitating. Ere midnight the destroying angel will have passed, and he that loiters may be lost forever. Over the gateway of mercy the inscription burns in letters of fire:

"Flee from the wrath to come." "Behold, now is the accepted time; behold, now is the day of salvation."

THE FIRST-BORN.

The next chapter more fully unfolds the deeper meaning of the ordinance in regard to the first-born of Israel, who were to be holy unto the Lord in token of their redemption (chapter 13:2). The application to us is connected with the use of this expression, first-born, as descriptive of our place in the family of God; we are all recognized as His first-born, in the sense of heirship with Jesus Christ. He is the First-born of the Father, and therefore the Heir of all things. By His death He redeemed His brethren, and by our union with Him we enter into His place of full inheritance and thus are all God's first-born sons.

This ancient ordinance of the redeeming blood has passed like a crimson line through all the later teachings of the Scriptures, and given name, shape, and color to almost every sentence of apostolic teaching and every song of the heavenly worship. "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue

and people and nation; and hast made us unto our God kings and priests."

3. *Redemption by Faith.*

Israel had to enter upon their redemption by a step of bold, decisive faith. And so we are redeemed not only by blood, but saved by faith.

Their first step of faith was their departure from Rameses. For a time their path was circuitous and perplexing. God did not lead them by the direct way of the land of the Philistines, which was much nearer, but round by the Red Sea; and afterwards through the wilderness of Arabia (chap. 13:17). So, in leading the soul to its inheritance, God frequently takes the most perplexing way, in order to bring it into a deeper knowledge of Himself, and a more thorough death to itself and the world, and teach it by such discipline the lesson of faith.

It was not long before the faith of Israel was sorely tested. They soon found themselves shut in between the surrounding mountains, the sea in front, and the pursuing armies of Egypt behind. They seemed shut up to destruction; but they were really shut up to faith and to God; and out of their desperate straits came the most glorious chapter of their national history. And so many of us have come to the place of perplexity and even despair, and then found it the very gate of heaven.

First, they must show, however, their own miserable unbelief and worthlessness. In the hour of peril they completely break down, and begin to reproach Moses and Aaron with their cruel misfortunes (chap. 14:10-12).

STAND STILL.

Next they must get quiet, and cease from all their unbelieving fears and restless activities and efforts at self-deliverance. "Fear ye not, stand still, and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace." God cannot save a soul until it stops trying to save itself, and ceases from its own works, and also from its fears.

GO FORWARD.

Next comes the advance step of faith: "Speak unto the children of Israel, that they go forward." The troubled heart must now act; not in its own strength, nor for its own deliverance, but in dependence on God's promise and salvation. It must accept His word and step out upon it, even in the dark; nay, even into the very waters of the flood. Perhaps their feet are suffered even to touch the waves for a moment, as they advance, as we know was the case when afterwards they crossed the Jordan. But the next moment the hand of God has

interposed, the waters roll asunder, and the path stretches across the angry sea, and leads them on to victory and redemption.

So must we believe and follow, stepping out in faith into the uncertain future, and expecting God to clear and lead the way.

THE WAY OF FAITH.

This initial act of faith is subsequently repeated again and again in the experiences of life in other things; and therefore the deliverance of Israel has come to mark the various deliverances of God's people in the trying places of their experience. But in every case the steps of faith are the same. The first is our failure; the next, the cessation of our struggles, fears, and activities; and the third, the simple obedient steps of faith, taking God at His word, stepping out in the dark, and finding His faithfulness and providence opening our pathway. This is the aspect of faith which the apostle emphasizes in the great picture gallery of Hebrews (chap. 11): "By faith they passed through the Red Sea as by dry land." And this is the kind of faith which the natural heart in vain essays to imitate. The Egyptians, assaying to do what the Hebrews did, were drowned. To the eye of sense they did the same thing, but they failed in it. Two

persons may perform the very same act, apparently, and in the one case it may prove a miserable attempt at faith which can only bring disaster. The Church is full of these miserable essays at faith, mere make-believes, which involve no real risk of ourselves, or committal to God. Man can believe a good deal when he sees the evidence and has somebody walking before him on dry ground, as Pharaoh's hosts had. But to step out in the dark like one who walks on the sea, with no evidence but God's naked word, and the risk of ruin if He fails us, in the faith of God, which flesh and blood hath not revealed to the natural man—this is the faith which brings any great deliverance, whether it be the forgiveness of sins, the sanctifying presence of God, the healing power of Christ, or answered prayer in any great emergency. The apostle has expressed it in the simple words: "We walk by faith, not by sight." And Christ has pronounced upon it this benediction: "Blessed are they that have not seen, and yet have believed."

4. *Redemption through the Holy Ghost.*

Exodus 13:20-22; 14:19, 20.

Israel's redemption was accompanied by the presence and protection of the pillar of cloud and fire, to us the symbol of the Holy Ghost and His

part in leading the soul from bondage to redemption. The moment they set forth from Egypt, the Divine Presence preceded their march, and henceforth led them all the way. It was the old symbol of fire, accompanied by the cloud of glory which also appears in almost all the manifestations of God, both in the Old and New Testaments. It is the sublime emblem of that blessed Spirit who becomes the guide and guardian of every child of God, from the beginning of his pilgrimage to the consummation of his complete redemption.

THE TWOFOLD MANIFESTATION.

We observe two stages of this manifestation, even in the first chapter of Israel's new experience.

First, God went before them until they reached the edge of the divided sea, but then He instantly passed through the camp, baptizing them as He passed, no doubt, with the enveloping cloud, and went behind them, marching like a wall of fire between them and their foes. It is not fanciful to apply this to the twofold experience by which the Holy Spirit leads the soul that follows Christ. First, He leads it to faith in Christ as one who goes before, as a presence with us, and yet not fully in us. And then, when we make a full committal, and pass through the crisis of absolute surrender

and death and resurrection with Christ, He comes nearer to our hearts, passes through and into our entire being, baptizes us and possesses us with His personal presence, henceforth becoming the very element of our being, before us, behind us, within us, above us, beneath us forever more. The first of these experiences might be expressed as the teachings and leading of the Spirit. The second is the baptism and indwelling of the Spirit. His glorious personality must also become real, as well as the Saviour, in the experience of every redeemed soul. We must know the Paschal Lamb and the Pillar of Cloud and Fire as a personal presence, the beginning of our entire spiritual life.

The third chapter of the Gospel of John describes the first stage of this spiritual experience. The second chapter of the Acts of the Apostles describes the second and deeper baptism of the Holy Ghost. Often it is in the hour of some crisis like the very floods of the Red Sea that the soul enters into this more intimate fellowship with the Holy Ghost. Let us not fear to follow His guiding presence even into the darkest and most trying place; and when we reach the depths, then we shall find our Guide encompassing us with His loving arms, covering us with His overshadowing wing, and standing not only before us but behind us as

our glorious rereward and our wall of fire around about.

5. *The Principle of Death and Resurrection.*

The passage of the Red Sea is the great symbol of the principle which runs through the whole plan of redemption, namely, death and resurrection. The Red Sea was to them a seeming grave; as much so as Isaac's sacrifice on Mount Moriah was his yielding up to death. Their coming forth on the shores of Paran was a vivid type of our stepping into the resurrection life, through our union with the Lord Jesus Christ, in His death and resurrection. It is true that death was not as thorough as it had afterwards to become. And so forty years later we meet with a new figure of the same principle, namely, the passage of the Jordan, setting forth our more thorough and complete deliverance from the old life and quickening into the life of the Spirit.

THE TWOFOLD DEATH.

Corresponding to this in the redeemed soul, there is often the double experience of death and resurrection; the first, when we turn our backs upon the world in our conversion and die to our former life; the second, when we turn our back upon ourselves and die to the inner life and the entire nat-

ural self. Even the first experience, however, is supremely important, and the soul should be taught to recognize all its blessed reality and to count itself so identified with Christ in His crucifixion that it is as one already executed for its own crimes, and thus completely justified in the sight of God through the death of our Substitute. There is no reason why the deeper death should not also be experienced at the same time, unless it be that the soul has not yet fully realized what it has to die to. Perhaps it needed the experience of the wilderness to show Israel the worthlessness of themselves and the necessity of their crucifixion; and sometimes God has to reveal to us in our subsequent experiences after conversion the fact that in us "dwelleth no good thing," that we may be driven to put off the old man with his deeds, and accept the Lord Jesus in His fulness as our perfect life.

This principle of death and resurrection is the real philosophy of the plan of salvation. God does not pass over our former sin, but He judges it and punishes it in the person of Christ, with whom we are recognized and so identified that His death is practically our execution. This is the ground of our justification. God does not pass by our sin, but fully deals with it and slays us for it, and the

soul that enters into life is counted a new-born soul that never participated in the sins of the past.

So also with regard to the question of righteousness. God does not accept our imperfect obedience, but repudiates it, and takes instead Christ's perfect obedience as if it were ours, and thus regards us and treats us as if we had perfectly obeyed His entire law. So again with respect to sanctification. It is not the improvement of our old nature, it is not the gradual perfection of self, but it is the repudiation and death of our old nature, and the imparting of a new and resurrection life, which is wholly supernatural and divine, and literally Christ "made unto us wisdom, and righteousness, and sanctification, and redemption."

On the other side of the Red Sea God recognizes His people as a new race; and so, "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

A FIGURE OF BAPTISM.

Hence this transaction is connected in the language of the New Testament with the ordinance of baptism, in a remarkable way. The Apostle Paul, speaking of this event in First Corinthians, Chapter 10, says, "They were all baptized unto Moses in the cloud and in the sea." We know that

the word baptism is preëminently figurative of death and resurrection, and so used again and again with respect to our union with Christ. "So many of us as were baptized into Jesus Christ were baptized into his death."

THE CLOUD AND THE SEA.

Their being baptized, therefore, in the cloud and in the sea, expresses the idea of their being delivered to death, and brought forth to a new life; the sea expressing the idea of death and judgment; the cloud, the descending life of heaven. How beautifully the same two ideas are combined in the baptism of our Lord Himself, as He stepped into the waters of the Jordan and was baptized with water; and then even as the cloud, which of old passed through the hosts of Israel as they went through the sea, came the descending Holy Ghost from the open heavens, and rested upon Him, and He was baptized henceforth both in the cloud and in the sea. So we see the two same thoughts in Peter's language on the day of Pentecost: "Repent, and be baptized . . . in the name of Jesus Christ." That is the baptism in water—the sea. "And ye shall receive the gift of the Holy Ghost." That is the baptism in the cloud. This is the ever true and full significance of Christian baptism. It is not

merely the baptism of water, which is only the sea, but it ought ever to be accompanied with the baptism of the Holy Ghost, which is the baptism of the cloud. And when the soul truly yields itself to this ordinance, as an act of self-crucifixion with Christ and entire consecration to the union with Him, then, indeed, that blessed Presence itself passes like the ancient cloud through its entire being, and becomes henceforth the divine element in which it lives and moves and has its being.

6. *The Redemption Song.*

Exodus 15:1-21.

Israel's redemption was celebrated by the song of Moses and Miriam. And so our redemption must also be confessed and commemorated by the spirit of praise. The song of Moses is the keynote of all the songs of redemption that fill the Bible, and reaches its full chorus in the song of the Lamb, by the sea of glass, and the choirs of glory. We shall never know the full joy of salvation until we begin to praise. This is the first evidence of faith, real faith, and is ever the support and inspiration of faith. "He hath put a new song in my mouth, even praise unto our God." "I will praise thee: though thou wast angry with me, but thine anger is turned away, and thou comfortedst me." This

is the language of the forgiven soul, and the more we praise, the more we shall ever have to praise for.

7. *The Memorial of Redemption.*

Exodus 13:5-16.

The redemption of Israel was commemorated by a memorial ordinance, the Hebrew Passover. So our redemption is celebrated by the Lord's Supper, designed to show forth Christ's death till He come, and therefore dear to every heart that loves the Redeemer and values His precious blood.

The deeper fulness of our redemption is unfolded in many succeeding types of the book of Exodus, but these we reserve for our last theme in the division of the book; even as God deferred them until the people were prepared for their fuller revelation, by the experience which immediately followed their crossing of the Red Sea.

Chapter III.

CHRISTIAN PILGRIMAGE AS PREFIGURED IN THE BOOK OF EXODUS

THE events that immediately followed the crossing of the Red Sea furnish a beautiful picture of Christian experience, especially in its earlier stages.

Section I.—*Divine Guidance.*

Exodus 13:21, 22.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire; to give them light; to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people."

Divine guidance is one of the first experiences of the Christian life. And it is finely expressed in the symbol of the pillar of cloud and fire which led the Hebrews in all their journeyings. Not only did the Divine Presence bring them to and through the sea, but it henceforth became their Guide through all the journey of the wilderness, moving when they moved, and waiting when they rested. So,

still: "As many as are led by the Spirit of God, they are the sons of God"; "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," is God's voice to the pardoned soul (Ps. 32:8).

Nor has the Master left us without His own personal confirmation of this precious truth: "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice." "I am the good shepherd, and know my sheep, and am known of mine." "As the Father knoweth me, even so know I the Father." "The Comforter, which is the Holy Ghost, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth."

SECTION II.—*Trial.*

Exodus 15:22-24.

"So Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore, the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?"

The next chapter of their new experience is trial. They were led immediately, not into a smiling paradise, but into the dreary wilderness. "They went three days in the wilderness, and found no water. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter." Here we have not only trial, but the failure of all earth's sources of comfort in trial. Not only is there the desolation of the wilderness, but the very springs which ordinarily refreshed the traveler, are to them fountains of bitterness.

It is thus with the child of God, even in his early Christian experience. God leads him, not into unmingled joy and circumstances of comfort and ease, but, "sometimes through scenes of deepest gloom." And then, when he turns to his usual sources of comfort and help, even they become a bitter disappointment, and fail to afford their wonted sweetness. Perhaps his business becomes embarrassing; or even his dearest friends misunderstand him and disappoint him; and he finds himself really alone in the world, which once had a thousand springs of enjoyment, that now are all unable to satisfy. God is again showing him to himself, and making him realize more fully his absolute dependence for everything upon the divine sources of his life. The more entirely we are yielded to

God, the less can earth really satisfy us, and the less we see in it.

SECTION III.—*Trial Sweetened and Sanctified.*

Exodus 15:25.

"And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet; there he made for them a statute and an ordinance, and there he proved them."

The next experience is the sweetening of Marah's waters by the branch of healing, which Moses found beside the springs of Marah, and cast into the waters until they were sweetened. This is the type, not of the removal of trial, but of the transformation of sorrow into blessing by divine grace and consolation. Moses did not find a new spring, but they drank afterwards of the same waters which at first they found so bitter. So God does not need to alter the circumstances of our life, but to add to them His presence and all-sufficiency, and they become transformed to blessings. Joseph's prison becomes a place of victory and service; Paul's dungeon becomes a sanctuary of holy song; and Bunyan's jail, a palace of vision whence he not only sees, but shows to all future pilgrims the celestial city and the land of Beulah.

Moses did not make this tree, or bring it from a great distance, but simply found it growing just beside the bitter spring.

THE BRANCH OF HEALING.

Beside every spring of sorrow, there already stands the branch of healing, the tree of promise, the Word of Life which will open fountains in the desert, and make songs to break forth in the night. The Lord showed him the tree; so when the Lord opens our eyes, how the promises grow vivid, and become living realities, streams of water, clear as crystal, fountains in the desert, and sources of everlasting consolation. Paul sees one of these branches of promise, and lo, his thorn in the flesh becomes, instead of a messenger of Satan, a very angel of blessing. Jacob gets his hand upon the promise, and lo, the place of peril becomes the place of power, and the darkest hour of his life, the very turning point of victory and transformation.

And so the myriads about the throne, who have come out of great tribulation, shall forever tell how,

> "Sorrow, touched by God, grows bright
> With more than rapture's ray,
> As darkness shows us worlds of light
> We never saw by day."

SECTION IV.—*Divine Healing in its Earliest Ordinance and Statute.*

Exodus 15:25, 26.

"There he made for them a statute and an ordinance, and there he proved them, and said, 'If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee."

God here undertakes to be the Guardian of His people's physical health and strength, by His own direct power and continual interposition.

The last clause literally should read, "I, the Lord thy God, am healing thee," intimating a continual exercise of His healing love and power.

THE COVENANT.

It is frivolous and trifling to apply this passage merely to their exemption from the plagues of Egypt. There would have been no meaning in such a promise, for they had no reason to fear that these plagues should come upon them. They had been exempt from them in Egypt, even before they knew God's covenant fully, and there never had been any intimation that they would be exposed

to them. The references were, no doubt, to the diseases which were common to the Egyptians, and which they themselves had seen, and, perhaps, experienced in their Egyptian life. In referring to this subject in Deuteronomy, He again repeats the promise (chap. 7:15): "The Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt which thou knowest upon thee; but will lay them upon all them that hate thee." The most casual reader would naturally apply these words to ordinary sickness, and such diseases as fall in the experiences of life upon the people of the world, and which they themselves had known by personal experience in Egypt. He promises to do this by His own personal and continual power, care, and keeping. The faithfulness with which He fulfilled this promise is touchingly shown in the testimony of the Psalmist (Psa. 105:37): "There was not one feeble person among their tribes." He promised this continual deliverance to them by a divine covenant, which He also terms a "statute and an ordinance."

THE CONDITIONS.

And like every covenant, it was connected with certain requirements on their part, especially with their diligent hearkening to His voice, and their

prompt obedience to His commands. These are some of the conditions of God's healing presence with His people. It is only as we abide in Him, hearkening to His voice and quickly responding, that we can avoid the causes of physical suffering, and maintain the unbroken communication of His life in our physical being. These words, "statute and ordinance," place the promise of divine healing upon a very substantial and enduring basis. And unless we can prove that this ancient ordinance is revoked, it still remains the basis of our trust in His healing life and word.

That God should thus early reveal Himself to them as their physical Healer, immediately upon their crossing the Red Sea and entering upon their new life, proves that He expected them to depend upon Him in the fullest sense, as the supply of all their needs, present and future. No doubt the land of Egypt had many human resources for the healing of disease, for we know that they had reached a somewhat high stage in medical as well as other arts and sciences, but none of them were henceforth to be employed by His peculiar people. God alone was to be their Physician and their Life; and all through the Mosaic institutions we find no provisions for natural or medical healing, but the constant recognition of God Himself as the Keeper

and Healer of their bodies, and of their physical strength as intimately and inseparably connected with their holiness and obedience.

OUR REDEMPTION RIGHT.

Now we know that "all these things happened unto them for ensamples" unto us, and that they, in all this, were but the types of God's redeemed people under the new covenant. What right have we to ignore this part of their experience, and yet apply the story of the Manna and the Rock to our spiritual experience? Surely, the one is intended to be as real and permanent as the other, and the ordinance of healing to have its counterpart in the New Testament as truly as the Manna is fulfilled in the Living Bread. Such is indeed the case, for our Lord's ministry began, just like their experience, in the manifestation of His healing power, and He is still the "same yesterday, and today and forever"; revealing Himself throughout the ages as a Living Presence, who can sustain our entire being from His own life, and who Himself "bare our sicknesses, and carried our infirmities," as well as our sins.

Why should the gospel be deprived of its mightiest credential before an unbelieving world? Why should the unbelief of the Church put away these ancient promises, and neutralize so large a part of

our redemption? Why should not the young disciple receive at the very commencement of his pilgrimage, in implicit faith, the covenant promise: "I am the Lord that healeth thee"?

SECTION V.—*The Springs and Palms of Elim.*

Exodus 15:27.

"And they came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters."

These are types of the times of refreshing and rest that come to the children of God after scenes of trial (Ex. 15:25). "Weeping may endure for a night, but joy cometh in the morning." There are sweet arbors on the king's highway, and green oases on the wide desert. There is a land of Beulah, as well as a valley of Baca. And He knows best when to lead us amid its palms and fountains, and when to test our faith and love in the howling wilderness.

There are twelve wells, or rather springs, of water for one fountain of Marah. There was a well for every tribe. And so God has for each of us a fountain of comfort and blessing, as well as a cross and a thorn. There is a fresh well for each of the twelve months of the year, and a new palm tree for each of the seventy years of life.

The seventy palms signify a yet more abundant and delightful provision for rest and shelter from the heat of trial, and the rich and abundant fruits of divine love and bounty. "He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake."

SECTION VI.—*The Manna.*

Exodus 16:1-5, 14, 25.

They must next be fed and taught whence their provision comes in their wilderness journey.

THEIR MURMURING.

First, therefore, they were made to feel their need, and to understand that the wilderness affords no natural supply for that need. So God has to teach us that earth can no longer fill the soul, and that our spiritual nourishment must wholly come to us from Him. As usual, the result in their case is failure; failure that becomes the occasion for God's richer grace.

MET BY MERCY.

They murmur because they have no bread, and their carnal hearts turn back again to Egypt. But their murmuring is met by God's mercy, and becomes the occasion for the commencement of the

supply of manna which henceforth meets their daily wants through all the desert journey for forty years.

Travelers tell us of a substance that bears this name, and somewhat resembles the miraculous manna of Exodus, which is still found in small quantities in certain portions of the desert, but confined to special locations, and almost always found under the tamarisk tree. It is not necessary to show that no mere natural substance could have supplied in sufficient quantities the wants of three millions of people; and besides, the regularity of its fall; the systematic interruption of it on the Sabbath; the fact that it was confined to no certain locality, but followed them all through their desert march, are sufficient to show that it was a wholly supernatural provision.

THE LIVING BREAD.

It is a type of God's spiritual provision for His people's deeper need in their Christian pilgrimage. Our Lord unfolds the mystery of this living bread in the sixth chapter of the Gospel of John, and teaches us that He is Himself His people's life.

The manna was a very simple form of bread, not ministering to the stronger appetites of the body, but simply satisfying and completely supplying all its needs.

So the grace of God comes to us in great simplicity, not ministering to the self-life, but supplying all our real spiritual needs, and containing the substance of everything which our entire being requires for its nourishment and growth.

The manna needed to be daily renewed. We cannot live on former experiences, but must abide in continual fellowship in the source of our life.

The manna fell on the morning dew. And so the Holy Spirit must bring to us the fresh supplies each moment of Christ's sustaining life and grace.

When the hearts of the people grew carnal, they became weary of the manna; and so the world has no taste for Christ, and the worldly-minded Christian takes no delight in His communion and His Word. The manna was in no sense a natural growth, and the worldly-minded Christian cannot appreciate it. It came from heaven, and God is likewise ever teaching His children that their spiritual life cannot feed on the things of earth, but must be supplied from Himself.

The reason why multitudes of Christians are so famished and feeble, is because they are trying to live upon the husks or the fruits of the world; longing for the flesh pots of Egypt, or the quails of lust, and weary of the simple bread of God; feeding on men's philosophies, the protoplasms of

materialism, the sentimentality of naturalism, the prurience of the playhouse, the sensationalism of the novel, the filthy hash of the newspaper, or the husks of the market and stock exchange, instead of the pure, sweet, sustaining Word of God.

SECTION VII.—*The Living Water from the Smitten Rock.*

Exodus 17:1-7.

This is the type of God's provision for our spiritual refreshing through the indwelling and continual influence of the Holy Spirit.

THE HOLY SPIRIT.

The manna represents Christ as the source of our life; the water, the Holy Spirit. They came to Rephidim, which signifies rest, and there, no doubt, they expected rest and refreshing. But nature has still no supply for the spiritual life. The old sources of our strength will ever fail us, until we learn to draw it alone from God. The wells of Rephidim are dry, and a great cry of bitter disappointment and anger goes up against Moses and against God. But again the resources of grace are sufficient, and murmuring is met once more by mercy. The rock is stricken by the rod of the Lawgiver, and from its riven bosom a living well pours its overflowing tide, until the people and cattle drink to repletion,

and the stream flows on, it would appear, through all their desert pathway. For the Psalmist declares that it ran in the desert like a river; and the apostle tells us that "They drank of that spiritual Rock that followed them, and that Rock was Christ" (1 Cor. 10:4; Ps. 78:15). Our Saviour has given us the sweetest commentary on this passage in His words to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink: thou wouldst have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believed on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)" The water of Horeb, therefore, is a type of the Holy Spirit; and the rock of Horeb, of Christ, from whose smitten bosom the Spirit has come forth, since the day of Pentecost, to satisfy the thirst of sinful and suffering men.

HOREB AND KADESH.

It is important to contrast this scene with the later incident at Kadesh, recorded in the book of Numbers, where Moses struck the rock again, but in so doing displeased God, who had commanded him only to speak to it, and the water would come forth. It was smitten once, and henceforth open forever. And so, the death of Christ cannot be repeated. Once for all, His sacrifice was sufficient and complete, and all the resources of grace are now at the command of the penitent and believing soul, and the word of simplest trust. The rock is smitten; the Spirit is given; heaven is opened; "Whosoever will, let him take the water of life freely."

SECTION VIII.—*The Conflict with Amalek at Rephidim.*

Exodus 17:8-16.

Hitherto Israel has had no battles to fight, and has met with no adversaries since the destruction of the Egyptian host. All their trials have come from the wilderness and from themselves. So, often for a while in our early Christian life, we are exempt from severe conflicts. But now their first battle must come to teach them the secret of victory. "Then came Amalek, and fought with

Israel in Rephidim." This battle is the type of Christian warfare in one of its aspects; "the Lord hath sworn that the Lord will have war with Amalek from generation to generation," implies that the conflict is not ended yet.

THE FLESH.

Amalek was the type of the flesh. He was descended from Esau; and Esau represented the carnal nature. The apostle explains this in Gal. 5:17. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would."

A FIGHT OF FAITH.

But it is not to be a battle in their own strength. He who leads the battle in the plain below, Joshua, is himself the type of the Lord Jesus Christ. And the secret of even his victory is the uplifted hands of Moses on the mount above. These uplifted hands tell not only of prayer, and continual prayer, but of the prayer of victory and faith. The uplifted hands are not merely raised in intercession, but also in triumph; holding up the name of Jehovah as the banner; and afterwards signalizing the victory by the name of JEHOVAH NISSI, "the Lord is my Banner." So we say, "This is the victory that

overcometh the world, even our faith." The only secret of triumph in the conflict with the flesh is, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." And the only song which we shall ever sing on this battle-field as a song of triumph is, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

THE HAND ON THE THRONE.

The marginal reading of the sixteenth verse is: "Because the hand is upon the throne of the Lord." This expresses the attitude of faith, grasping the very throne of power and authority, and triumphing in the strength of God.

What a comfort in our spiritual conflict it is to know that it is the Lord that will have war with Amalek, and not the poor weak heart of man; and also to remember the decree of extermination which we may claim: "I will utterly put out the remembrance of Amalek from under heaven." We may so triumph over the flesh in abiding union with the Lord, that we shall reckon ourselves dead indeed unto sin, and treat the life of self as something that is all buried in the oblivion of our Saviour's grave.

SECTION IX.—*Order and Government.*

Exodus 18:5, 13-26.

The eighteenth chapter of Exodus gives us an account of the visit of Jethro, Moses' father-in-law, and the results of his counsel to Moses, which led to the organization of the eldership, and a systematic plan for the oversight and government of the people.

This has also its spiritual significance in our Christian life and in the history of the Church; teaching us the necessity not only of a true spiritual experience and a life of interior communion with God, but of a proper and systematic adjustment of our external life, and the necessity of order and government in the Church of Christ, and proper habits in the regulation of our religious life and work. God has, therefore, given to us the institution of the family, of the Church, and of civil government, and the various spheres and ministries of social and business life, and Christian work; all involving their several responsibilities and obligations to which we cannot be indifferent any more than to the claims of our more spiritual relations to God Himself.

A PICTURE OF GRACE.

What a beautiful picture these chapters present of the life of God's ancient people, following the

leadership of His personal presence in helpless dependence, as a flock would follow a shepherd through the wilderness; or the little child would follow its mother's lead as she guided it through the unknown pathway. How fatherly and tender the divine love and care! How gentle and forbearing the attitude of God! And how impatient and imperfect, often, the spirit of His petulant and murmuring children. Every word of impatience on their part, every impetuous fear, every outcry of disappointment and dread is met by some new expression of His infinite patience, forbearance, gentleness, and boundless grace.

A STARTLING CHANGE.

But suddenly all this is changed. In a moment they are called to meet Him in an aspect so different that at first they are overwhelmed with awe, and beg to be permitted to fly from His presence. This leads us to the next chapter.

Chapter IV.

THE DISPENSATION OF THE LAW

Exodus 19:1-25; 20:1-21.

THIS is introduced about two months after the crossing of the Red Sea. They have now reached the base of the Sinaitic mountains, and God calls Moses apart into Mount Sinai, announces to him that He is now about to lead His people into a solemn covenant, and bids them prepare for the manifestation which God is about to make to them. "Ye have seen," He says, "what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation." "And all the people answered together and said; All that the Lord hath spoken we will do."

THE PREPARATIONS.

They were then commanded to prepare themselves most solemnly, separating their persons from all defilement, and assembling on the third day

around the base of the mount, but charged most emphatically to stand apart from it, and not even to touch it, on penalty of death. On the third morning, Jehovah appears enthroned upon the mount in awful majesty and glory. Thick clouds of murky blackness hang around the lofty brow of Sinai, and vivid lightnings cleave asunder the awful darkness, and re-echo themselves in incessant thunderings, while out of the darkness and fire there issues the piercing sound of the trumpet, growing loud and long, until all the people tremble, and even Moses is filled with irresistible awe and fear.

At length, God summons Moses into the darkness, and he disappears from the sight of the trembling people into the midst of the mount of fire. Then follows the living voice of God in the ears of all the people, and the proclamation of His mighty law. Sentence after sentence they fall from the mount; every word of those ten commandments, which become to the ages the summary of righteousness and duty, in its twofold completeness, with respect both to God and all the subordinate relationships of life.

As a token of their authority and permanence, these words are afterwards written by the finger of God on tables of stone, and preserved in the Ark

of the Covenant, and the very shrine of the Hebrew Tabernacle.

Many different names have been given to this divine message. They are called the Decalogue, the Ten Commandments, the Words of the Covenant, the Tables of the Covenant, the Testimony, the Tables of the Testimony, and, also, the Law. Another account of the same events is given in Deut. 5:22-31, slightly modified in some subordinate expressions. Our present purpose simply requires that we shall explain the meaning of this dispensation of law in its relation to their spiritual life and ours.

SECTION I.—*The History of the Law.*

1. It was given at Mount Sinai in the third month after the departure of Israel from Egypt, as a proclamation of God's covenant with His people.

2. It was given with great majesty and terror. (Ex. 20; Heb. 12:18-21.)

3. It was given through the mediatorship of Moses (Gal. 3:19, 20), and so is called the Law of Moses. (Jn. 1:17.)

4. It was given through the ministry of angels. (Acts 7:53; Ps. 68:17; Gal. 3:19.)

5. It was spoken by the voice of God Himself. (Heb. 12:26.)

6. It was administered by the Lord Jesus Christ, and Angel of the Covenant. (Ex. 23:20, 21; Acts 7:31; Mal. 3:1.)

7. It was written by the finger of God on two tables of stone. (Deut. 5:22; Ex. 31:18.)

8. It was broken by the people, and the first tables were broken in the hands of Moses; perhaps as a token of the fact that the contents of the tables had already been broken by their disobedience and the sins of men. (Ex. 32:15-19.)

9. It was re-written by God and renewed in the second and more gracious covenant, and then deposited in the Ark of the Covenant to be there preserved, perhaps as a type of the fact that Jesus Christ has brought us into a new covenant with God, and Himself keeps for us the law under this new covenant, and also keeps it in our hearts, as our indwelling sanctifier.

10. It consisted of three parts, namely, the moral, contained in the ten commandments; the ceremonial, having reference to the ceremonial types; and the judicial, having reference to the social life and the civil government of the people.

SECTION II.—*The Design of the Law.*

THE HOLINESS OF GOD.

1. It was intended to reveal the holiness of God. They had just come out of the darkness of

Egypt, and had no true conception of God. Again and again had they shown in their short pilgrimage their disregard of His authority and law. They must learn His absolute righteousness and infinite holiness. Without this His very mercy would be abused.

So in our life God must reveal Himself in His majesty and purity, as well as His love. So He came to Job, until he abhorred himself in the light of God. So He came to Isaiah, until he fell at His feet as unclean and cried out for purity. So He comes to every soul before it can rightly understand sin or holiness. The simplest faith will ever be the most reverent. The more we know His purity, the more will we prize His love. And so even under all the grace of the gospel, we are taught that we must have grace "whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

THE STANDARD OF CONDUCT.

2. The next design of the law was to reveal to man the perfect standard of duty and righteousness, under that period of divine revelation. It was a marvelous embodiment of all the essential principles of righteousness and virtue.

Beginning with God Himself, it first presents Him as the supreme object of worship. Next it

teaches the method of worship; then the spirit of worship; and then the time of worship.

Coming, secondly, to man's relative duties, it begins first with the family, the root of society; next it touches our obligation to human life; then to social purity; then the rights of property; and then of reputation; closing in the tenth commandment with the very spring of action and character, our desires and motives, and demanding for them absolute righteousness and purity.

It has well been called, even by eminent jurists, "A miracle of ethics," transcendently in advance of the very highest productions of human thought in any age or land.

TO REVEAL SIN AND LEAD TO CHRIST.

3. It was designed to reveal man's sin and lead us to Christ for salvation and sanctification. This was perhaps its chief design (Rom. 7:7): "I had not known sin, but by the law"; (Rom. 3:20): "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." God Himself declares (Ex. 20:20): "God is come to prove you, and that his fear may be before your faces, that ye sin not." God knew His people would break the law, and never expected them to be saved by their own obedience to it; but rather to see through its demands

their helpless and lost condition, and thus be driven to accept the atonement and righteousness of the Lord Jesus Christ. "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith." So it must come to every soul, to reveal self, to convict of sin, to prostrate at the feet of mercy, "that every mouth may be stopped, and all the world may become guilty before God." And then, when He has included all under sin, He has mercy upon all who believe.

A poor slave lay dying. His master came to see him and took him gently by the hand. The poor negro kissed the hand and said: "Blessings on this hand." "Why, Sam," said the master, "how can you say that? That hand never did you anything but harm; it has beaten and bruised you a hundred times; how can you bless it?" "Yes, blessings on that hand," replied the poor slave. "It was that which drove me for comfort to my precious Jesus; He soothed my sorrows, and made my heart so glad that I can only say blessings on the hand of hard old master, for driving me to Thee."

So the law is a hard old master; it can only condemn and smite, but drives us to the cross and the Saviour, and we should only bless it, too.

Not only does the law show us our guilt, and thus drive us to Christ for our salvation, but at a

later stage in our experience it reveals to us ourselves and our utter sinfulness, and also drives us to Him for sanctification.

The first operation of the law in convicting a sinner, and leading him to Christ for pardon is set forth in Rom. 3:9-30. But there must come a second working. The soul must see its inherent wickedness, and discover that "in me (that is, in my flesh), dwelleth no good thing," before it will receive Christ in His fulness, for its inner purity and life.

This operation of the law is evidently described in Romans 6 and 7. For a while, like Israel in the earlier part of their journey, the soul has gone on in joy and confidence; but suddenly the sky is overcast. It comes to Sinai; it hears the voice of the law; it finds that within which is neither able nor willing to obey; it readily cries, "All that the Lord hath spoken we will do," and then it fails, sins, and despairs and falls under condemnation.

What is there in all this to sanctify? Why, it is the very root of sanctification. It is finding out our helplessness. It is coming to the end of self. And when, discouraged and defeated with its vain endeavors and its broken vows and purposes, it cries in despair, "O wretched man that I am! who shall deliver me from the body of this death?"

then it finds the same blessed Friend who set it free from guilt, standing again by its side, and offering to save it from self and sin by His indwelling life and power; and it cries in joyful deliverance, "I thank God through Jesus Christ our Lord."

Again the law has been its schoolmaster to lead it to Christ—this time for sanctification. And now it learns that even for this evil heart, as well as for its wretched past, He has paid the full penalty; that it may look on its old self as no longer a real self, but dead with Christ, through His cross, and know that the law of the Spirit of Life in Christ Jesus does set it free from the law of sin and death, and that the righteousness of the law is fulfilled in it, as it walks in the new resurrection life, not after the flesh, but after the Spirit.

SECTION III.—*The Place of the Law Under the Gospel.*

REDEEMED FROM ITS CURSE.

1. Christ has redeemed us from the curse and penalty of the law by being made a curse for us (Gal. 3:13), so that the believer is now in the position of one who has been already executed for his own sin in the person of his Substitute, and the law has no more demands against him.

CHRIST HAS KEPT IT FOR US.

2. Christ has earned for us its promises by keeping its precepts, and thus puts the believer in the position of one who has obeyed the commandments and deserves their recompense. This is the meaning of "His righteousness." (Rom. 10:4.)

CHRIST HAS RE-ENACTED IT.

3. Christ has re-enacted the law in His own precepts and commandments, and in His own example and life where we find the true and perfect rule of our Christian life. It is not that the law is abolished, but uplifted and re-enacted with greater fulness, sweetness and spirituality. It is very much the same as the issuing of the second edition of a book, containing important additions and corrections, and taking the place of the former edition. Therefore, Christ's commandments, "these sayings of mine," as He calls them, are the Christian's final law. And Christ's own beautiful life is the exposition and object lesson of that law:

> "A life in which the law appears
> Drawn out in living characters."

The law of Christ is therefore more complete, more comprehensive, more searching, and reaches a higher standard than the law of Moses. Its first word is, "Thou shalt love the Lord thy God with

all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." And its second, "Love one another," not as yourselves, but "as I have loved you."

THE LAW IN THE HEART.

4. The Holy Spirit writes this new law upon our hearts and disposes and enables us to keep it. He does this by revealing in us and uniting to us the very person of the Lord Jesus Christ, who becomes our indwelling righteousness, and so lives in us His own pure and perfect life of love and obedience, as we receive Him and yield to His voice and will. Hence the Holy Spirit came on the anniversary of the giving of the law, the day of Pentecost, thus suggesting to us that He would henceforth be to every believer the very substance of the law, and the power to perform it. This was the ancient covenant; "after those days . . . I will put my law in their inward parts, and write it in their hearts." This is how the Spirit sanctifies us; and how "the law of the Spirit of life in Christ Jesus" makes us "free from the law of sin and death." When He enters the life and controls it, the righteousness of the law is fulfilled in us, as we "walk, not after the flesh, but after the Spirit." This also is a reason why Jesus Christ is represented as our righteous-

ness, "who of God is made unto us . . . sanctification." He Himself enters and occupies our heart, and becomes in it the spirit of righteousness.

All this was beautifully expressed and set forth in Exodus, by the second covenant of the law, accompanied by the gracious words of Moses (Ex. 34:6): "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth"; and still more vividly by the fact that this law thus renewed was not left in the hands of the people, but enshrined in the ark and thus kept and carried in their midst.

Now we know that the ark was a type of Christ. So the figure speaks to us of Jesus keeping for us the divine law, and then entering and abiding in us, and keeping it also in us, as our life and righteousness.

Chapter V.

THE REVELATION OF GRACE IN EXODUS

WE have already seen that the story of Israel's redemption was designed to prefigure the plan of redemption and the grace of God which bringeth salvation to all men. But now, after the revelation of the law, we have a much fuller development of the principles of the gospel and the grace of the Lord Jesus Christ in meeting the conscious need which the law reveals, and fulfilling its righteousness in our hearts and lives.

Section I.—*The Mediation of Moses.*

Exodus 20:19-21; 32:30-35; 33:1-17.

Even amid the terrors of Sinai, we behold the beautiful illustration of the mediatorial work of the Lord Jesus Christ, in the intercession of Moses between God and the terrified people. "Speak thou with us," they cried to Moses, "but let not God speak with us, lest we die" (Ex. 20:19-21). In great condescension God grants their request, and so Moses enters into the thick darkness and fire, and becomes the medium of communication

between God and His sinful people, and the great type of the greater Daysman who dwells amid the glories of God's ineffable holiness, and yet meets us in our own humanity as a merciful and faithful High Priest in things pertaining to God.

THEIR SIN.

This character is maintained by Moses, not only in the covenant of the law, but again throughout the period of their wilderness life. Most beautifully does it appear in the dark and awful hour when the people broke their covenant, and turned the sacred scenes where God had manifested His presence into a place of idolatrous revelry; provoking, at first, their meek and gentle leader even to break the very tables of the covenant in his haste and displeasure, and for a time threatening to turn away the presence of God altogether from their midst. Then it is that the depth and strength of his character shine out with a grandeur which only finds its parallel in the priesthood of the Lord Jesus Christ; as, throwing himself on his face before God, he cries, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." And as Jehovah for a little reserves His

forgiveness, and speaks of sending an angel instead of His own personal presence before His rebellious people, the faithful intercessor ventures to plead again: "If I have found grace in thy sight, shew me now thy way; . . . and consider that this nation is thy people. . . . If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth" (Ex. 32:30 to 33:17). His prayer prevails, and the promise is renewed.

THEIR SECOND FAILURE.

Yet again is their sin repeated in the fourteenth chapter of Numbers, when the unbelief of the spies and the congregation hold them back from entering the land of Canaan at Kadesh Barnea, and the Lord is again provoked to cut them off in His wrath. Once more the faithful intercessor is on his face before God, crying: "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. And the Lord said, I have pardoned according unto thy word." (Num. 14:19, 20.)

So for us the Lord Jesus ministers before the throne, and therefore "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

SECTION II.—*The Altar of Earth.*

Exodus 20:24-26.

At the foot of Sinai, and in the chapter which records the giving of the law, we find this beautiful provision for the frailty and sin of the covenant people, and for the very transgressors who were so soon to break that law, and need its blessed atonement. "An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps to mine altar, that thy nakedness be not discovered thereon." How simple, how full of Jesus is all this.

OF EARTH.

It was to be an altar of earth, which the poorest could erect, and for which the materials could be found in any spot, however remote from the Taber-

nacle or the mount. So Christ needs no costly offering from the helpless sinner, but anywhere, and everywhere, whosoever will, may come boldly to the throne of grace. If it should be more convenient to make an altar of stone, it should not be of hewn stone, teaching us that no work of our own righteousness is needed to justify the soul, or will be suffered to mingle with the righteousness of Christ.

NO TOOL.

If we lift up our tool upon that finished work, we have polluted it. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

NO STEPS.

And then, most beautiful of all, there were no steps to this altar. It is not above the level of the humblest and most desperate sinner. It needs no wrought up condition of feeling or merit to bring us into saving contact with Jesus Christ. We need not say in our heart, "Who shall ascend into heaven? (that is, to bring Christ down from above.)" We need not wait until we have raised ourselves to the highest morality or religious feeling, but He meets us on our level, and saves us as we are, in the fulness of His all-sufficient grace.

Indeed, the moment we try to get up to the highest place of personal merit, or self-effort, we only show our nakedness. The process of salvation is a going down, and the condition of mercy is to come at last where we actually accept Him as the Author and Finisher of our faith. Blessed altar of earth! Blessed type of Calvary, sweetly proclaiming, "Whosoever will, let him take the water of life freely."

SECTION III.—*The Ordinance of the Hebrew Servant.*

Exodus 21:5, 6.

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post, and his master shall bore his ear through with an awl; and he shall serve him forever."

This is also a beautiful type of the mediatorial and redeeming work of Christ. This servant might have claimed his freedom and enjoyed it alone. But his wife and children were still in bondage, and he refused to go free until he could also claim their liberty. He was also attached to his master, and unwilling to leave him. He was allowed,

therefore, by the Hebrew law, to return to bondage, and consecrate himself anew to his master's service, and share the lot of his family, by the second ceremony of boring his ear, and fastening him by it to the door post of his master's house, in token of perpetual servitude. The word of God has not left us in any doubt about the meaning of this type. In Psa. 40:6 and Heb. 10:5, it is applied to the Lord Jesus Christ, the Father's Servant, who might have retained His freedom from suffering and humiliation. But He, for His Father's honor, and for the sake of His Bride, the Church, stooped to the place of subjection and indignity; undertook the fearful task of procuring our redemption; gave Himself joyfully to do the will of God as a servant; shared in the fullest measure the bondage and suffering of His beloved people; and has saved us forever from the servitude of sin and the miseries of our lost estate.

SECTION IV.—*The Blood of the Covenant.*

Exodus 24:4-11.

A few days after the giving of the law at Sinai, God enters into covenant with His people by a series of beautiful and significant rites. The scene stands in striking contrast with Sinai and its terrors. And the one secret of all the difference is

that the blood is the ground of acceptance and communion, and the token and seal of the covenant that is now ratified. Accompanied by Aaron and his sons and the seventy elders of Israel, Moses again approaches Mount Sinai, in the presence of the assembled people. The covenant is solemnly proclaimed in their hearing and written down by the hand of Moses, and then the altar is builded under the hill, and sacrifices of burnt offerings and peace offerings solemnly presented before the Lord. The blood of the victims is carefully gathered in basins; one-half is sprinkled on the altar and the rest upon the Book of the Covenant of the people.

THE TWOFOLD ACTION.

The significance of this twofold action concerning the blood cannot be too carefully marked and remembered. The blood which was poured upon the altar represents the death of Christ for our sins. Blood is ever a token of life in the Old Testament, and so the blood poured upon the altar is the life of Christ poured out *for* man. But the other half of the blood preserved in basins and then sprinkled upon the people, represents something very different, namely, the resurrection life of Christ and the continued efficacy of His intercession and indwelling to sanctify and keep us in fel-

lowship with God and enable us to fulfil the divine covenant. The shed blood is the death on Calvary. The sprinkled blood is the resurrection life of Christ, shed abroad in our hearts, and so cleansing, sanctifying, and sustaining our spiritual life. The one is *His life for us,* the other *His life in us.*

FELLOWSHIP.

Next, notice the effect of this offering and application of the blood. They were at once brought into the immediate presence and fellowship of God, as we are brought nigh by the blood of Christ. "They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." There is no vengeance, for sin is out of sight. There is no cloud, but all is clear as the sapphire heaven, for He has blotted out as a thick cloud all their transgressions. There is the vision of His presence, the fellowship of His love, and the very feast of His glorious provision. So we have boldness by the blood of Jesus to enter into the holiest of all. So we may receive the new covenant in His blood. So we may sing "Unto him that loved us and

washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

SECTION V.—*The Tabernacle.*

Exodus 25:1-9.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, *after* the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*."

This is the grandest of all the Old Testament types of Christ. It is all one great object lesson of spiritual truth. In its wonderful furniture, priesthood, and worship, we see with a vividness that we find nowhere else, the glory and grace of Jesus, and the privileges of His redeemed people. And as in the architect's plan we can understand the future building better, even than by looking at the building without the plan, so, in this pattern from the mount, we can understand as nowhere else, that glorious temple of which Christ is the

cornerstone, and we also, as living stones, are built up in Him "a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ."

I. *The form and structure of the Tabernacle.*

It was an oblong structure, about forty-five feet long, and fifteen feet wide and high; very similar in size and proportions to the double parlors of an ordinary dwelling house. It was constructed of boards of shittim wood, a peculiarly indestructible material, overlaid with gold, and fastened with sockets and tenons of silver, brass, etc. It was covered with three tiers of skins, and a final interior lining of most costly curtains, embroidered and adorned with symbolical figures of the highest beauty and spiritual significance. The external covering of the roof was of rough badgers' skins, to protect it from the inclemency of the weather. The exact form of the roof is a matter of dispute, some believing it to have been pitched at an angle, and some an arched or a flat surface.

THE HOLY OF HOLIES.

The Tabernacle itself was divided into two unequal chambers by magnificent curtains called *The Vail*. The inner chamber was a perfect cube, fif-

teen feet square. It contained the ark of the covenant, over which was the mercy seat, which was its lid, and consisted of a solid plate of gold. Then, springing from this, and formed of the same piece of solid gold, hovered the cherubim, symbolical figures representing the faces of the four typical forms of the animate creation—the man, the ox, the eagle, and the lion; while between the meeting wings of the cherubic figure shone the Shekinah, or visible divine glory, the luminous cloud of transcendent brightness, which, perhaps, arose and expanded into the pillar of cloud and fire that hovered above the Tabernacle, and led the march of Israel. This chamber was the Holy of Holies, God's especial presence chamber and throne of grace and glory. None ever entered it except the high priest, and he only once a year.

THE HOLY PLACE.

The other division was twice as large, fifteen feet by thirty, and was called the Holy Place. It was open to the ministering priests only, but not to the common people, and it was separated from the outer court by *The Door,* a curtain, also of blue, purple, and scarlet, which none but cleansed and consecrated priests might pass. Its articles of furniture were: the golden candlestick, which was

its only light, there being no windows at all; the table of shew bread, covered with twelve loaves, crowned with pure frankincense, which were offered to God for one week, and then eaten by the priests, and renewed from Sabbath to Sabbath; and the golden altar of incense, with its accompanying censor, where pure frankincense was continually offered, and from which, once a year, on the great Day of Atonement, the high priest with the golden censor took burning coals and smoking incense in his hands, passed through the mysterious Vail, entered alone the Holy of Holies, and there made atonement for the people in the immediate presence of God.

THE COURT.

Surrounding the Tabernacle was another court, an enclosure eighty-seven by one-hundred and seventy-five feet, with an opening on the eastern side called *The Gate*. Into this court all the people might come.

Two objects of ceremonial worship stood here. Near the gate was the brazen altar of burnt offering. Here the sacrifices of burnt offering were presented, the blood sprinkled, and the fire kept ever burning, from which the altar of incense was supplied. All parts of the Tabernacle had to be sprinkled with blood from this altar. It was the

only way of access to the presence of God. Farther in was the brazen laver, a vast basin, perhaps with polished exterior, forming thus a mirror as well as a fountain, made from the metal mirrors of the women of Israel, and so enabling the priests at once to see their uncleanness in the metal, and then to wash it away in the water which it contained. It was for the purification of the priests as they entered the sanctuary, and no one could pass through the door until he had washed in this fountain. The gate of this enclosure was always open. It had no hangings, like the two inner doors. All might freely come into His courts and bring their offerings for sin and uncleanness.

WITHOUT THE CAMP.

Outside the gate was the camp of Israel, forming a square around the Tabernacle of vast extent, three tribes on each side, the tribe of Judah being on the east, opposite to the entrance of the Tabernacle gate. And just beyond, still farther out, there continually burned *the fire without the camp,* where the bodies of the sin offerings were consumed, and also the refuse of the camp.

Such was this simple and wonderful structure, God's first sanctuary, and the type of all that is sacred and precious in the person and work of

Christ, and the privileges of our heavenly calling.

II. *The erection and subsequent history of the Tabernacle.*

We find two accounts of the construction of the Tabernacle in Exodus.

PLANNED.

First, we have the Tabernacle as it was planned in heaven, and shown to Moses on the mount as a pattern. (Exodus 25 to 31.) This is the type of Christ set forth from eternity in the counsels of divine love, our Redeemer prepared for us from before the foundation of the world, and revealed in successive types and prophecies, long before His actual incarnation and life on earth. Moses built the Tabernacle according to an actual model which God had shown him during the forty days on the mount. So Christ was born, lived, and died, in exact accordance with the prophetic picture of previous ages of revelation.

INTERRUPTED.

Then, in Exodus, there is the dark interval of sorrow and rebellion (chapters 32 and 33), during which the people transgressed the covenant they had just entered into, and showed most painfully the need of the salvation which God had just been preparing. This is the type of man's fall and his

failure under the Old Dispensation. Christ had been already provided, but man must feel the need of the divine salvation, by the actual experience of sin. It is touching beyond degree to know that all the time that man was rebelling against his God, *God's remedy was waiting in that mount of grace.*

BUILT.

Then, in chapter 34, we come to the second stage in the history of the Tabernacle, its actual erection according to the divine plan already shown, and through the free will offerings of the people, and the skill and workmanship of the men whom God had specially endued for this purpose. Two men were particularly called, and qualified by the gifts of the Holy Spirit in sacred art, to originate and execute all its symbolical decorations; and the women of Israel were similarly prepared and enabled to make ready its costly materials. So its entire erection was through the supernatural gifts of the Holy Ghost, as well as the divine plan which was revealed to Moses.

ITS HISTORY.

During the forty years of their wilderness life it was borne from place to place in succession by the faithful hands of the Levites, who were appointed

for this special ministry. After their entrance into Canaan, it remained for a time at Gilgal, and afterwards was established at Shiloh, which became the religious center of the national worship for a long time. During the period of the Judges we lose sight of it for a season through the subjugation and humiliation of Israel. But we find it afterwards in Nob, in the neighborhood of Jerusalem, in the reign of David. And finally it was established on Mount Zion through the piety of this good king, where it remained until superseded by the more magnificent Temple of Solomon, which was, however, only a more splendid edition of the same building, containing all the essential features of the Tabernacle, only adding a higher degree of splendor, and so typifying the future glories as the Tabernacle typifies the grace of Christ and His redemption.

III. *Spiritual and Typical Significance of the Tabernacle.*

It was designed to represent and prefigure the most important teachings of the Scriptures with reference, first, to Christ; secondly, to the Church; and thirdly, to the individual Christian. In these three aspects we shall briefly consider it.

A TYPE OF CHRIST.

First, as a Type of Christ.—The very word "tabernacle" is used with reference to Him in the opening chapter of the Gospel of John, fourteenth verse. "The Word was made flesh, and *tabernacled* among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Again: In the ninth chapter of Hebrews, the apostle, after describing the structure of the ancient sanctuary, applies it all to the person and work of Christ.

The points of comparison are almost unlimited. Among them may be mentioned:

(a) The location of the Tabernacle, which was entered from the camp of Judah, suggests the fact that Christ was born of the tribe of Judah.

(b) The materials of which the Tabernacle was constructed, namely, indestructible wood and pure gold, suggest His perfect humanity on the one hand, and His supreme divinity on the other.

(c) The colors which were so constantly mingled in the Tabernacle, especially the prevailing hues of white, blue, scarlet, and purple, all point to qualities in Him; the white, His spotless purity; the blue, His heavenly origin; the scarlet, His sufferings and death; and the purple, His kingly glory.

(d) The external plainness in contrast with the internal glory of the Tabernacle; the badgers' skins without, and the gold and Shekinah glory within, proclaim the lowliness of Christ's earthly state, and yet the beauty and glory of His character and inner presence, as He reveals Himself to the soul that abides in Him.

(e) The contrast between the Tabernacle and the Temple, the one a shifting tent, exposed to constant vicissitude and humiliation; the other combining in itself all the glory of earth and heaven, suggest to us, the first, the earthly life of our Lord; and the second, His exaltation and the kingly glory of His millennial reign.

(f) The fact that the Tabernacle was the place of God's manifestation of Himself to Israel, and the place where He revealed the symbols of His immediate presence, reminds us of Him who is Himself the image and manifestation of God, and whose very name, Emmanuel, means "God with us."

(g) The Tabernacle was God's meeting-place with Israel. "There will I meet with thee from . . . between the two cherubim," were His own words; and there they heard the voice of God speaking from between the cherubim. And so the Lord Jesus Christ is the only way of access to the

Father, and fellowship with heaven. "If a man love me, . . . my Father will love him, and we will come unto him, and make our abode with him."

(h) The Tabernacle was the place of sacrifice. Its most vivid spectacle was the flowing and the sprinkled blood, and it tells us in every part of the sacrifice of Christ.

(i) Not only was it the place of sacrifice, but also the place of cleansing; the blood atoned and the water washed away the stain of defilement. So Christ is the Fountain for sin and for uncleanness. "He gave himself for it (the Church), that he might sanctify and cleanse it by the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle."

(j) The Tabernacle was the place where the guilty might freely come to the altar of atonement; and Jesus Christ is the propitiation not only for our sins, but also for the sins of the whole world.

(k) The Tabernacle had inner chambers. And so it speaks of the deeper life, and the fuller blessings into which those may enter who are willing to abide in Christ. "I am the door," He says, "and I am come that they might have life, and that they might have it more abundantly." He is our Life, our Bread, our Light, our altar of prayer, our open

vail of access even to the innermost presence of the holy God.

(l) The Tabernacle was the place where the law was enshrined in the bosom of the ark, and ever covered by the sprinkled blood which proclaimed the sinner's acceptance. So Jesus keeps for us the divine law; then keeps it also in us, by His indwelling life and presence, and so becomes our perfect righteousness.

(m) The cherubim of glory in the Holy of Holies were types of Christ's exalted glory; of His humanity, crowned with the strength of the ox, the majesty of the lion, and the loftiness of the eagle's flight. All this is the pledge of our future glory.

All this and much more we see in this ancient object lesson concerning Him of whom Moses and the prophets did write, and which He has come Himself to fulfil, with a fulness which He will yet enable us more fully to understand in every detail respecting this pattern in the mount.

A TYPE OF THE CHURCH.

Secondly: The Tabernacle as a Type of the Church.

That which is true of Christ the Head, is also true of His body, the Church. Among other points

of instruction which the Tabernacle suggests in this connection, it may be noticed:

(a) Like the Tabernacle, the Church has been planned by God Himself, and is in no sense a human institution. It should in every respect be organized, constituted, built up, and equipped according to the pattern which Christ has shown us Himself, "Teaching them to observe all things, whatsoever I have commanded."

(b) The Church requires the same divine anointing through the Holy Ghost, on the part of all who, like Bezaleel and Aholiab, are engaged in her spiritual upbuilding. Not the gifts of intellectual brilliancy, but the wisdom of the Holy Ghost, and the enduement of His power; these alone can accomplish definite and eternal results, and all else will wither and drift away in the fiery blasts of the great ordeal.

(c) The Church, like the ancient Tabernacle, should have her chief beauty within; not in costly decorations, but in the glory of the indwelling God and the exhibition of a crucified and sin-cleansing Saviour. Without this she can only be what Israel's temple was when the Master and the Shekinah departed, and the avengers came with fire and blood. Without this His word can only be,

"Your house is left unto you desolate," or, as it was to the Church of the Laodiceans, "Because thou art . . . neither cold nor hot, I will spue thee out of my mouth."

(d) Like the ancient Tabernacle, the Church should have her inner chambers for deeper teaching and closer fellowship in the holy place, in the light of the sevenfold lamp of truth, and at the table of the heavenly bread; while the sweet fragrance from the golden altar fills all the place with the breath of heaven, and the rent vail just beyond reveals and opens up to her vision even the innermost chambers of heaven itself, from which ever shines the Shekinah of His abiding presence.

(e) Like the ancient Tabernacle, the Church should be the repository of the world's true light and living bread, the light of the world, and the stewardess of the mysteries of God.

(f) Like the ancient Tabernacle and Temple, the Church has her earthly and her heavenly life, the time of desert wandering and vicissitude, but the prospect also of a glory greater than that of Solomon's temple, when the Lamb shall gather His redeemed on Mount Zion, and the universe shall come to gaze on the glories of the New Jerusalem, prepared as a bride adorned for her husband.

A TYPE OF CHRISTIAN LIFE.

Thirdly: The Tabernacle as the Type of Christian Life.

What is true of Christ, is true in our individual measure of each one of His people. "As he is, so are we in this world." Let us not fear, therefore, to claim the fulness of our great salvation.

CONDEMNATION.

The first chapter in every Christian's existence is the dark, sad chapter of condemnation. This was vividly set forth in the ancient camp of Israel, by the fire that ever burned without the camp, suggesting the wrath of God revealed from heaven on all unrighteousness of men. That fire consumed the offering to which sin had been transferred, and it must likewise consume all whose sins are not transferred to that burnt offering. If He, in the place of the sinner, suffered this vengeance, how shall we escape if we dare to stand before God covered with our guilt and corruption? "If they do these things in a green tree, what shall be done in the dry?" Our Lord has not quenched this fire, but left it still burning outside the gate of the gospel for all who reject Him. "He that believeth not is condemned already." "He that believeth not the Son, shall not see life, but the wrath of God abideth upon him."

SALVATION.

The next stage in the believer's life is salvation. So we now enter the gate and stand within the court. We may freely come. There is no barrier, not even the fold of a curtain, intervening. We hasten through the inviting entrance, and stand before the smoking altar which tells us of the cross and the blood through which we have redemption from sin. We place our hand upon the head of the sacrifice, and we become partakers of the great expiation.

Next, the laver speaks to us of the Holy Ghost, whose power regenerates and cleanses the soul from sin; we wash in its fountain, and are qualified and authorized to enter into the inner presence, and into the more intimate fellowship of the Holy Place.

SANCTIFICATION.

The Tabernacle also tells us of the next stage of Christian experience and life—communion, consecration, sanctification, and abiding fellowship with Christ. That inner chamber just beyond the open court is only for God's priests. How, then, may we dare to intrude? Thank God, we are all admitted to the place of priesthood, if we will accept it. He "loved us, and washed us from our sins in his own blood, and hath made us kings and

priests unto God." Not a few, now, but all are "a royal priesthood, an holy nation, a peculiar people." So we may boldly enter in; but not until we have washed in that cleansing laver, as well as sacrificed at the altar. We must accept His sanctifying as well as justifying grace. Even to Peter, who had been "bathed," that is, justified, Christ said: "If I wash thee not, thou hast no part with me." Although we have boldness by the blood of Jesus even to enter into the holiest, yet we must come with "hearts sprinkled from an evil conscience, and our bodies washed with pure water." Thus, divinely cleansed, "let us draw near with a true heart in full assurance of faith." Our great High Priest is standing within, and sweetly saying, "I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

What pasture! There is the seven-fold lamp which speaks of Christ and the Holy Spirit, our perfect Light; the light of truth; the light which reveals Himself; the light of heavenly vision; the light which brings sight as well as light to our dull eyes; the light of guidance and direction amid the perplexities of life; His own continual presence and voice as the Shepherd as well as the Door, and the light which will shine through us and from us as the light of men.

Next the Tabernacle tells of the living bread; the table with its twelve loaves, one for each of us, made from the finest of the wheat, ever renewed with each returning Sabbath. Not only bread, but frankincense like honey out of the rock; all the sweetness of His consolations as well as the strength of His life; bread that nourishes both soul and body, and becomes our perfect life and sustenance. Then, not only is there the bread, but all that is implied in the altar of incense. This includes all that is involved in a life of prayer and communion with God, through Jesus Christ. That incense, together with the anointing oil, was the most sacred thing in all the Tabernacle service. It might not be imitated by mortal art, but was consecrated sacredly for the service of God alone. It was compounded of many ingredients; and some of it, we are told, was beaten very small, and then was burned with sweet spices on that pure altar. (Ex. 30:34-38.)

So that spirit of prayer must be born from above, and cannot be imitated or counterfeited by merely human effort. It springs from the combination of all the circumstances of life and qualities of our Christian character. It is the flower of piety, and the fragrance of the heart; distilled like perfume, indescribably delicate, pure, and heavenly. Noth-

ing is too small to enter into it, and become an occasion for it. The incense of prayer may be beaten very small, and arise from a thousand trifles in our life which we may so consecrate to God as to become a sacrifice of sweet smelling savor. Our little trials and trifling ministries, laid on this golden altar, become to Him like the fragrance of spring and the breath of Aaron's censer; and He treasures them in heaven in "vials full of odors, which are the prayers of saints." But in order to be divinely fragrant, they must be set on fire by the Holy Ghost, the true Intercessor and Advocate on earth, as Christ is the Advocate on high, making intercession "for us with groanings which cannot be uttered."

The sweet incense of the holy place penetrated through the vail and filled the Holy of Holies. So the spirit of prayer makes both earth and heaven one. The altar stood at the very entrance to the inner chamber; and so when we are rapt in fellowship with God, we are at the gate of heaven and almost within the vail. We can hear the voices and catch the breath from those inner chambers. Happy are they who thus abide in Him, in the atmosphere of ceaseless communion and peace. The most trying place will be fragrant, like odors of heaven, and the most lonely spot a little sanc-

tuary where all heaven will seem to be around us with its almighty protection, its blessed companionship, and its unspeakable joy.

GLORY.

The innermost chamber in the Hebrew Tabernacle was the Holy of Holies. It speaks to us of heaven itself, the immediate presence of God, and the glory which awaits us at His coming or our translation within the gates. It tells us of a heaven not far off and shut from our vision, but near and open. The vail is rent in twain from top to bottom, and the Holy of Holies sheds its light and glory all round us even here, so that translation itself is scarcely a change of companionship, although it may be of location. That inner chamber tells us of the place where our prayers can enter now in sweet incense, and be accepted in His name. Our eyes can look through the vail and see heaven open and Jesus standing at the right hand of God. There the sprinkled blood on the mercy seat is ever pleading for us, and claiming our perfect and perpetual acceptance. There the ark within the vail, with the unbroken law within its bosom, is the symbol of the perfect righteousness which we share with Him, and in which we stand accepted in Him, even in the immediate presence of God. There the cherubim of glory are the patterns of the dignity

and royalty which our redeemed humanity has already attained in Christ, its illustrious Head, and which we shall share in its fulness when He shall appear. As we look through, we know that our spirits, too, shall follow, and be with Him where He is. "The feet that tremble and falter shall walk through the gates of day"; and the very body of our humiliation shall be like Him when He shall appear, and shall be changed into the image of "the body of his glory."

And all this we have even here, not only in vision and prospect, but in foretaste.

> "The holy to the holiest leads;
> To this our spirits rise,
> And he who in His footsteps treads
> Shall meet Him in the skies."

Fourthly: The Anointing of the Tabernacle.

After the Tabernacle had been fully completed, according to all the pattern shown in the mount, it was solemnly dedicated to God, and the entire tent and its furniture were anointed with oil, specially prepared according to the divine prescription, and consecrated to this exclusive purpose, and then the manifestation of the Divine Presence appeared upon it. The pillar of cloud spread its curtains above it, and the Shekinah glory took its

place between the cherubim and filled the tent so effulgently that Moses even was not able to enter the holy place. Moses had simply and perfectly obeyed God's directions, and now God accepted his work, and put His seal upon it. This was symbolical of the anointing of Jesus Christ with the Holy Ghost, and of the same anointing which comes upon every consecrated heart when it has obeyed the divine directions, and presented itself a living sacrifice to God. God will so fill such a soul that there shall be no room for self and sin. This, indeed, is the true secret of sanctification and self-crucifixion. The expulsive power of the Holy Ghost and the Divine Presence are the only true antidotes to the power of self and Satan.

Henceforth the Tabernacle becomes the seat and center of the divine manifestation. We thus observe three stages of the manifested presence of God in Exodus, namely: First, the pillar of cloud and fire that went before; next, the presence from the mount; and now, the presence of Jehovah in the Tabernacle. We trace the same three stages in the Old Testament: First, the Spirit of God as manifested in the patriarchal dispensation; secondly, the revelation of God under the law; and thirdly, the revelation of God in Christ, the true Tabernacle. "God, who at sundry times and in

divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Hence we find God in the very first verse of Leviticus, speaking to Moses no longer out of the mount or cloud, but *out of the Tabernacle*. So we may find in Christ the continual presence and guidance of our covenant God. "If a man love me," Christ says, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Let us only do what Moses did, yield ourselves fully and implicitly to the divine will, hand ourselves over as the property of Christ, and we shall also be possessed and filled with a glory as divine as the Shekinah, and as enduring as the life and love of God. (Ex. 40.)

Henceforth this event, the setting up and anointing of the Tabernacle, becomes a landmark of time. It was to begin the second year of their national history and was on the first day of the first month. The first year had begun with the Passover, but this forms the next great era of their existence.

And so the moment when the soul is dedicated and anointed by the Holy Ghost is an eternal era in its history, as important as the hour of its new

birth; the beginning of months and years, from which all its experiences and hopes are henceforth measured. Have we entered upon this second year? Have we begun it, like them, with the sacrifice of our being in implicit obedience, on the altar of God? And have we received the descending fire, and the abiding Comforter henceforth to speak to us, not from the heavens, or even from the tables of stone, but from the inner chambers of His sanctuary in our hearts?

SECTION VI.—*The High Priest.*

Exodus 28:1-43.

The next great type of the gospel, unfolded in Exodus, and closely connected with the Tabernacle, is the ministry of the high priest, and his robes, functions, and consecrations. These are described in detail in the very midst of the account of the Tabernacle, just after the description of the altar of burnt offering (Ex. 28), and before the description of the altar of incense and intercession, which comes in chapters 29, 30.

The place where the account of the high priest is introduced is very significant in connection with its typical import. It prefigures Jesus Christ as our great High Priest at the right hand of God in the heavens. And it is most natural and beautiful that

it should be introduced just after the altar of burnt offering, which represents His sacrifice on Calvary, and just before the altar of incense which represents His intercession in heaven.

It is not necessary to prove to any intelligent Christian that the Hebrew high priest was the special type of the Lord Jesus Christ, as our Mediator and Advocate with the Father. He is represented in this office with great frequency and fulness in the New Testament. The apostle calls us to "consider the Apostle and High Priest of our profession, Jesus Christ," and adds, "Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with the feelings of our infirmities; but was in all things tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. 3:1; 4:14, 16.) His person and work were prefigured by the functions, garments and consecration of Aaron.

1. HIS FUNCTIONS.

(*a*) *Reconciliation.*—It was his province to deal with the question of sin, and settle it between God and the transgressor. It was his to take the sac-

rificial blood, and bringing it within the Holy of Holies as an atonement for the sins of the people, open the way between the guilty sinner and his offended God. This he did once in the year, and this he alone could do; no other dare enter that awful presence. So Christ has come to offer both gifts and sacrifices for sins, and to make reconciliation for the guilty. And so He "was once offered to bear the sins of many." "And now once, in the end of the world hath he appeared to put away sin by the sacrifice of himself." And "after he had offered one sacrifice for sins forever, sat down on the right hand of God." It is Christ's business and His alone, to deal with sin, and settle it for the sinner. No one but He can redeem us from sin, and reconcile us to God. We can do nothing about sin, but simply commit it to Him and leave it with Him. He has already offered the atoning blood, and opened the way into the holiest for all who come unto God by Him, and we may freely bring to Him our guilt and infirmities, for pardon and cleansing. How prone the heart is to keep away from Christ our burden of sin, and wait until we have somehow fitted ourselves by some sort of penance, reformation, or self-atonement. How foolish and useless! The very business of the priest is to receive sinners and put away sin.

(*b*) *Intercession.*—The office of the high priest was not only to prefigure the complete atonement of Christ, but also to set forth His continual ministry of intercession for us at God's right hand.

It was his to carry the names of the congregation on his breast and shoulders, as a memorial before God; thus representing all their wants at the source of blessing, and claiming for them all the grace and help they needed. So Christ makes continual intercession for us. "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God; who also maketh intercession for us." He is represented as encompassed with infirmity, and instinctively sensitive to our suffering and need. His intercession is the ground of our continual acceptance, and the plea of all our effectual prayers. Coming in His name, we are accepted even as He is; and our very standing before the Father is the same as His own. He represents us as our Head, and holds for us the place which He is preparing as our eternal home. The incense of His perfect intercession mingles with our imperfect prayers, and brings back to us the fulness of the divine acceptance and blessing.

(*c*) *Benediction.*—It was his privilege after he had made reconciliation and intercession for the people, to come forth and bless them in the name

of the Lord, saying: "The Lord bless thee, and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

And so our Great High Priest, when He had accomplished the work of reconciliation and presented His perfect offering to God, completed His ministry on earth by the same beautiful act of benediction. Having led them out as far as Bethany, "He lifted up his hands, and blessed them; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." The last sight the earth had of Jesus was with outstretched hands and parted lips, pronouncing blessings upon our heads. He is the Priest of blessing. The first word of His first sermon was "blessed"; the last utterance in the last book of the Bible is "blessed"; and the scroll of prophecy closes with this gracious benediction: "The grace of our Lord Jesus Christ be with you all. Amen."

In addition to these three great ministries of reconciliation, intercession, and benediction, there are several other functions which seem to have belonged to the high priesthood. It was his to inspect and pronounce upon the leper, and cleanse him from his defilement. So Christ is our great Healer. His death released the man-slayer in the

cities of refuge (Num. 35:25). And so Christ's death released the prisoners of hope under the ancient dispensation and opens the gates of liberty and heaven to all true believers.

2. GARMENTS OF THE HIGH PRIEST.

These are described in their full detail in Exodus (chap. 28), and were all symbolical.

(*a*) *Personal.*—His personal robes of pure white linen were typical of Christ's sinless humanity. (Ex. 28:39, 42.) He was holy, harmless, undefiled, and separate from sinners, and needed not to offer any sacrifice for Himself; but was perfectly qualified through His personal righteousness to be a substitute for the sins of others.

(*b*) *Official.*—The ephod. It was made of blue, scarlet, and fine linen; the blue, telling of His heavenly origin; the purple, His royal dignity; and the scarlet, His sufferings and atoning work. Connected with the ephod were the shoulder plates which consisted of two onyx stones, each containing the names of six tribes of Israel, and borne continually on his shoulders, as a symbol of Christ's upholding His people with all the strength of His omnipotence and love, unwearied with our weight, or even carrying our weakness with His everlasting might, even as the good Shepherd bare His lost lamb on His shoulders rejoicing.

The government of the universe He bears on one shoulder; but He gives both to the upholding of His people. "Underneath are the everlasting arms" (28:6).

(*c*) The breastplate was borne upon His breast, and contained twelve precious stones, set in gold, in which were engraved separately the names of all the tribes of Israel. The exquisite significance of this every consecrated heart knows by the most tender and thankful experience. It is the picture of Christ's personal love and sympathy; not to His people collectively, but to each one of us individually. When it comes to His heart, each of us has a separate place. He does not love us by sixes or twelves, but one by one. "I have loved *thee* with an everlasting love." Our names are not written or painted upon His breast, but cut in imperishable lines, and in the living Rock. "I have graven thee upon the palms of my hands." "Can a woman forget her suckling child . . . ? Yea, they may forget, yet will I not forget thee." The most precious jewels are the tokens of the value He sets upon us; not because of our intrinsic worth, for a jewel is in itself useless, but simply as an expression of affection altogether out of proportion to our utility or worthiness (28:29).

(*d*) The robe of blue which covered the person of the high priest was hung with bells and pomegranates. It was significant of His heavenly character, while the bells typified the sweet assurance which the Holy Spirit brings to our hearts, of the presence and intercession of our High Priest for us, on high; and the pomegranates signify the precious fruits which flow from His priestly work (chap. 28:31-34).

(*e*) The Urim and Thummim, two words which signify "*lights*" and "*perfections,*" are supposed to have been precious stones, which in some way, perhaps through their changing colors, gave intimation of the divine response to the inquiries of the priest respecting the will of God. They denote in the person and work of Christ the perfect righteousness and infinite wisdom which He imparts to those who trust Him. He becomes their wisdom and righteousness.

(*f*) The golden girdle which bound together the flowing robes of the high priest was a symbol of the ceaseless ministry of our great High Priest, whose exalted glory at the Father's right hand is not a selfish triumph, but a place of service. John beheld Him girded with the golden girdle, engaged in a ceaseless activity on our behalf (Ex. 28:8; Rev. 1:13).

(g) The miter of gold and blue, with its inscription on the brow of the high priest, was the crowning emblem of His symbolical robes. Not only on His shoulders and on His breast, but also on His brow, does Jesus carry His beloved people. Upon the plate of gold surmounting the high priest's miter, these words were inscribed: "HOLINESS UNTO THE LORD," and he was commanded to wear it continually when he went into the holy place, that he might bear the iniquity of their holy things. What a wonderful way it was to bear their iniquity; so that it was not only hidden from God's sight, but so covered by the righteousness of the High Priest, that we appear in the sight of the Father, as "Holiness unto the Lord." (Ex. 28:36-38.) "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again." How wondrous those words in Jeremiah 23:6, "And this is the name wherewith he shall be called, "THE LORD OUR RIGHTEOUSNESS." But how much more wonderful the words in Jeremiah 33:16: "This is the name wherewith she shall be called, the Lord our righteousness." We are covered with His righteousness, bear His very name, and so are accepted in the Beloved, and loved even as He is loved.

3. THE CONSECRATION OF THE HIGH PRIEST.

(Exodus, and more fully, Leviticus, chapters 8 and 9.)

We shall refer more fully to this in its place in Leviticus. It is sufficient for the present, to observe that the consecration of Aaron and his sons was accompanied by all the offerings of the Levitical law, and by their anointing with oil as the symbol of their enduement with the power of the Holy Spirit. Then they were separated for seven days in the Tabernacle, and on the eighth day came forth to the people in connection with special sacrificial offerings when God appeared in glory. All this is symbolical of Christ's setting apart to His great work, and its successive stages of development, ending at last with His second and glorious appearing; and also, of our partnership with Him in His priesthood, and in the glory of His second coming.

The sons of Aaron represent the priesthood of Christians; while Aaron stands for Christ, our High Priest, and the Head of His priestly house.

Have we understood all these things, and their marvelous pictures of grace and of Christ? Have we found our abiding place in that living Taber-

nacle, claimed our privileges as a holy priesthood, and received upon our heads the anointing oil and the priestly benediction?

"Oh, may we stand before the Lamb,
When earth and seas are fled,
And hear the Judge pronounce our names
With blessings on our head."